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SIGNS OF THE TIMES:

PART THE SECOND.

WITH AN

ADDRESS

TO THE

PEOPLE OF GREAT BRITAIN.

BY J. BICHENO.

Blow out the snuff of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance, he will render unto her a recompence. We would have healed Babylon; but she is not healed; forsake her, and let us go every one into his own country.

JEREMIAH.

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THE many excellent things which have been written by the friends of liberty, of our constitution, and of humanity, against the present war, and on the necessity of reformation, and a change of measures, may make it seem almost needless to say more than has been said; for interested men would not believe though one should rise from the dead. But although little that is new can be expected to be advanced on a subject which is so plain to the dispassionate and disinterested, yet, as the argument in the following pages is placed, if not in a new point of light, yet, in such an one as has not been considered in any degree proportioned to its vast importance, I am therefore induced to submit it to the public attention.

It may be thought that the Author has not entered so fully into the discussion of some particulars as he should have done, nor bestowed the pains upon them which their importance required. As to those in the former part of the book, as they have been so ably treated on by numerous voluminous writers, and as he had but little to produce that was new, he did not think it necessary

to enter farther into the consideration of them than appeared needful for preparing the way for the vindication of what he advances respecting those subjects, which some may be disposed to reject because novel. And as to the execution of the whole, he must beg leave to plead the constant toils of his profession, which leave him but now and then an hour for such investigations.—Nothing but a conviction of duty could have induced the Author to present this to the Public; he has no selfish or party views to serve; and he hopes for all the indulgence which candor, with justice, can bestow, and no more.

The love of peace, anxious apprehensions for trembling liberty, concern for the fate which threatens our country, benevolence towards mankind, and a motive which a Christian and a Protestant ought not to be ashamed to avow, urge me again to address my fellow-subjects at this dangerous and awful crisis.—May the evils which the *signs of the times* portend, and of which I have such strong apprehensions, never fall upon my country!—May those measures which alone can save us, be speedily adopted!—But, should it be otherwise, may the hearts of the true friends of our constitution and liberties never have to accuse them that they foresaw the approaching evil but wanted virtue to exert their talents, great or small, in the cause of peace and order, justice and liberty!—May the genuine servants of God, who worship not the mammon of unrighteousness, nor esteem the Bible a composition of fables, never shrink from their duty, because the world frowns and scoffers revile!

Religion is a reality; uncorrupted Christianity is the greatest benefit that ever God bestowed upon mankind; but the deformities occasioned by the corruptions of priests, and the perversions of statesmen, have brought it into long disgrace, and prevented the intended good. The all-wise God, for reasons inscrutable to us, has permitted it to be so. This is one of the many mysteries of his providence; but his word will be accomplished; the kingdom of antichrist will perish, and uncorrupted Christianity will revive from the moment of its ruin. We are sure of the event; but by what particular means this is to be accomplished, and when, is not so clearly ascertained. These are left for events to elucidate.

Our

Our duty is to watch the signs of the times, and be ready whenever the season of reckoning may come. That its approach is to be knowable is put beyond a doubt, for otherwise the delineation of the signs, and the command to inquire and watch, as well as the promise that the wise shall understand, would all be nugatory.

There is a prevailing prejudice that deserves some attention, and of which it may be as proper to take notice in this place as anywhere. It is very usual to hear people say of the prophecies, and particularly of those in the book of *Revelation*, "They are so obscure, and the opinions of the learned respecting them are so various, that it seems impossible to come at any certainty; and I therefore never trouble myself about them." It is true that there are a great diversity of opinions, and many strange and wild interpretations and conjectures have been started. But to what description of prophecies does this chiefly apply? Not to those which have long been accomplished, but to such as remain unfulfilled; for though there may not be an exact conformity of sentiment, as to every particular respecting these former, yet there is a pretty general agreement among our writers in their interpretation of them. What wild and incoherent notions had the fathers, as they are called, the writers of the early centuries, about antichrist, the man of sin, and the beast with seven heads and ten horns, in Rev. xiii. And why? Because these prophecies were not sufficiently realized. But what Protestant commentators differ about these predictions now? Scarcely any. To say nothing concerning the prophecies in the Old Testament, which referred to the humiliation of the Messiah, and which were never understood till after their fulfilment, observe the progress of the elucidation of the book of *Revelation*. The prophetic parts, to the end of the ninth chapter, are tolerably well understood, and though there may not be an exact, yet there is a pretty general agreement in the interpretations of our most approved writers, as there is also about those other parts that have, for some time, been accomplished. For instance, scarcely any body now doubts but that the fifth and sixth trumpets refer to the depredations of the Saracens and Turks; and almost all allow that the corruptions and persecutions of the papal church, and its supporters, are represented by the treading under foot the holy city for forty and two months, and

by the witnesses prophesying in sackcloth 1260 days, or years, chap. xi. The reason of this general agreement is, because we see the fulfilment. But, in the interpretation of some other parts of this book, authors are very various, and for this obvious reason, because unaccomplished. But this is not always to be the case. When therefore they are fulfilled, and the correspondence of events with the predictions suggests the true interpretation, it would be the height of folly to reject such interpretations on account of their novelty, or because former commentators entertained different opinions. I do not pretend to have any clear and specific ideas of what remains unfulfilled, but I apprehend that the events signified in the tenth and in the eleventh chapters of *Revelation*, so far as extends to the nations being angry, and the coming of the wrath of God, are now accomplished, or accomplishing. I think this is as demonstrable as a thing of the kind can possibly be—as demonstrable as that the *seventy weeks* of Daniel referred to the coming of the Messiah, or, as that the *fifty-third* of *Isaiah* was a prediction of his sufferings and exaltation.

Some, it is probable, may think that the Author has expressed too much confidence respecting the supposed approaching calamities, and too much of what some will call enthusiasm, for the occasion; he can only say, that, whatever diffidence he may entertain as to some single and detached hypotheses, both in this part and in the former, yet he has no doubt remaining as to the great facts, and expected events; and under the impression of this confidence it would be criminal apathy to treat them as common occurrences, and to feel as though but little were at stake.—When Jesus beheld the capital of his guilty, devoted country, he wept over it.—Whether I write as a wild enthusiast, or as one in his sober senses, who has some reason for what he advances, a short time will determine; and, if the reader will suppress his censures, and engage himself diligently to watch the *signs of the times* but for a few years only, I am willing to refer to future events for the proof that what is now bursting upon us tends to no common issue.—Yes, it is more than probable, that many will think the Author a mistaken enthusiast; but were this the universal opinion, (which is far from being the case) he is not destitute of support against immoderate mortification,

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If I am deceived by seeming correspondencies, or led away by the illusions of fancy, to adopt sentiments which may have a tendency to create unnecessary uneasiness, I shall esteem myself under obligations to the man who will endeavor, candidly, to convince me of my delusions; and if such an one can produce any well-grounded arguments to overturn what is advanced in the following pages, or in the former part of *The Signs of the Times*, I hope I am neither so pertinacious nor so enthusiastic, as to be incapable of conviction. But while no better arguments are advanced than, "Others have been deceived—opinions are various—when an author wishes to support an hypothesis of this kind, it is no difficult task, in any age, to find events suited to his purpose—these prophecies might be applied to any other country or events as well as to those brought forward," &c. I must beg leave still to maintain my confidence.

Christians believe that the predictions of the prophets are *some time* to be fulfilled. Whenever that time comes, and a certain number of the predicted events have taken place, it is likely that things will be placed in such a point of light as to convey conviction, to the pious and attentive observer, of the true intent of the Spirit of God; and it is to be expected, that this will be in proportion to the advancement of the great scheme to its perfect completion. Whether such a number of these events have taken place, and whether things are now placed in such a point of light, I hope the reader will candidly and seriously inquire. The Author thinks it is so; and though he does not pretend to determine, from unfulfilled prophecies, either the exact time, or manner, of the accomplishment of any particular event, yet he thinks that, from what has taken place, a pretty positive conclusion may be drawn respecting the main events, and that they are *very near*; namely, the downfall of the papacy, and of all religious corruptions and usurpations; the overthrow of all tyranny and oppression; the general reformation and renovation of mankind, and of the overflowing calamities which are to effect, or prepare, the way, for all this.

Such is the temper of the times, that some silly or party spirited people will, possibly, be ready to suspect the Author of want of loyalty

Loyalty to the king, of veneration for the constitution, and of love for his country, for to similar suspicions was a wiser and better man exposed, (Jeremiah xxxviii. 4.) and all for a conduct which avouched the very contrary, and for which, instead of persecution and a dungeon, he deserved the thanks of his country. Should it be thus, the Author will be content to console himself with that consciousness which he possesses of the falsehood of such surmises, of the rectitude of his intentions, and the hope of *His* approbation who is the Judge of all, and to whom, and not to the will of men, we ought to live.

The Author does not profess to set himself up for the apologist of the French people; and far be it from him to attempt to justify their rash and wicked deeds: he has not even supposed that every other people, in like situations, and with like provocations, would have acted the same part which they have; for that would be no alleviation of their guilt. The utmost that he has contended for, or suggested, is, that the overthrow of monarchy and popery in that country is the accomplishment of God's word, and in judgment for oppression and corruption; that their great leading principles are good, and that they have a right to legislate for themselves, and choose what sort of government they please, uncontrolled by any other power on earth.

Whether the French be right or wrong, in this or that, is no part of the question which it has been thought necessary to enter very deeply into;—yet the truth seems to be, that there is a strange mixture of the greatest good and the greatest evil: much to be applauded and much to be lamented. But the argument against the present war is drawn from a higher source than either the principles or practices of the French reformers; and the Author thinks that, whether the French be right or wrong, whether they triumph or perish, yet most of the nations who have made war upon them have involved themselves in great blame by the rashness of their proceedings, and that they hazard great danger by attempting to support that, which not only inspired wisdom, but general reason, has doomed to fall.—But more than this; though the war, on the part of the combined powers, were ever so just, though as just as that of Israel against the proud king of

of Assyria, or of any of the ancient empires against their cruel and ambitious invaders, it would not at all affect the question. As in their cases it was for the accumulated guilt of successive ages; and for the general depravity of their character, and not for the blame of that particular quarrel in which they fell, that God made these invaders his instruments for their chastisement and overthrow, and which destination Inspiration had foretold—so, for the accumulated guilt, and general depravity, of modern nations; chastisement is to be expected; and Inspiration has put it beyond a doubt that it will one day come, when the beast with ten horns will be slain; and his body destroyed, and given to the burning flame. (Dan. vii. 11.) From comparing the *signs of the times* with the declarations and indications of prophecy there is great reason to apprehend that the time is *at hand*: Whatever, then, our provocations might be, the danger is much the same, and there is no hope of escape or alleviation but by instant REPENTANCE and REFORMATION.—Never, therefore, was that exhortation more in time, **REPENT, FOR THE KINGDOM OF HEAVEN IS AT HAND.**

Newbury,

March 11, 1794:

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ГИДРО

Companions : putting an Address to the people of Great Britain
in English : will be the best thing, but a brief Oration to Reconciliation
will be the best thing, but a brief Oration to Reconciliation
A People gathered together in the Lord, who believe in the truth
and, therefore, are bound together in the love of Christ.

A RETROSPECTIVE VIEW

Of the Events predicted in the fifth, sixth, seventh, eighth, and ninth Chapters of Revelation.

BEFORE we enter upon our inquiries, permit me to put a plain question; not whether thou art interested in the continuance and triumph of corruption in this country, or in the support of despotism and popery in France; questions proper enough in themselves, for interest has a mighty influence in corrupting the heart and perverting the judgment; but, art thou a Christian? Does the reader believe that the prophets in old time spoke and wrote under the inspiration of the Spirit of God, and that the things which they foretold will have their accomplishment? If not, he may be assured that the following pages will not be to his taste.—In a Christian country, when questions of the last importance are in agitation, and the fate of nations is at stake, there is a peculiar propriety in referring to those sacred records which we all believe to be from God, to see whether they contain any information which may assist us in forming a right judgment, and thus prevent our pursuing a criminal and ruinous conduct. He cannot be a Christian who despises this appeal, and especially as it is allowed, almost by general consent, that we have here delineated the circumstances and fate of nations, to the end of time.

The apostle Paul (Rom. xv. 4) declares, respecting the writings of the prophets, that "Whatsoever things were written aforetime

were written for our learning, that we through patience and comfort of the scriptures might have hope ;" and in the beginning of that profound and difficult, but important and instructive, book of Revelation, it is written, (chap. i. 3.) " Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : the time is at hand." Is it not therefore a strange piece of folly, not to say profaneness, in Christians, to maintain, that these prophecies are of a kind which it is as vain as it is unprofitable to inquire into ? This is to arraign the wisdom of God, and despise those methods of instruction which the Inspirer of prophecy has chosen. Far be this from us ! Let us better understand that saying of the apostle to Timothy ; " All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works." Many things in this book may be hard to be understood, and especially before their fulfilment, or the taking place of some events so immediately connected with them as to afford the inquirer a clue in his investigations ; but it does not therefore follow, that we are not to search into the mind and meaning of the Spirit of God, but rather that we ought to redouble our diligence in inquiry, and abound the more in prayer to God, for the teachings of that Spirit who gave the word, and gave it in this form, not that it might never be understood, but that, whilst the purposes and operations of God, in providence, should be hid from the careless eyes of a wicked world, they might, at the proper season, be discoverable to the pious and diligent inquirer, for the consolation of the upright, and, in the end, for the general conviction and edification of mankind. What the angel said to Daniel (chap. xii. 3, 10.) is in point as to the present question, and a ground of encouragement to invigorate our researches. *Shut up the words and seal the book, even to the time of the end. Many (that is, about the time of the end) shall run to and fro, (shall inquire and investigate) and knowledge shall be increased. None of the wicked shall understand, but the wise shall understand.* The wicked will not see what God is doing, though they themselves may be the instruments ; but the wise, who search into the word of God, and observe and compare the signs of the times with its predictions,

shall understand.—With these sentiments let us enter upon the consideration of our subject.

Previous to our considering what is recorded in the tenth chapter of the *Revelation*, and comparing it with the eleventh; and from which comparison I suppose such *signs of the times* to be discoverable, as may assist us to form a judgment of the period in which we live, and of the events we have to expect, it will be proper to take a cursory view of what goes before. In the fifth chapter we have an account of a book sealed with seven seals, which Jesus, the Lamb of God, was alone found worthy to open. This book is the representation of the providence of God, which is committed to the execution of the exalted Redeemer of the world. The opening of the seals indicates to us the different periods of history, from the first preaching of the gospel to the consummation of all things. In the sixth chapter we have an account of the opening of six of the seven seals. These bring us to the overthrow of the heathen Roman empire, by the emperor Constantine, who, about the year 311, embracing Christianity, effected a most astonishing revolution in the history of idolatry, and procured for the Christian church a respite from those persecutions which had long harassed it, and which seemed to threaten its utter extirpation. Now (A. D. 323) were the four winds of heaven holden, (chap. vii.) that they should not blow on the earth, nor on the sea, nor on any tree, till 144,000 of the servants of God were sealed in their foreheads, with the seal of the living God. The former commotions and persecutions gave place to peace and quietness, till Christianity should acquire strength and permanency by the addition of numerous converts. But tares sprung up among the wheat. The seeds of antichristian error, pride, and domination, had long been sown, and now the sunshine of court favour produced a plentiful crop. Christianity, or something called by that name, was brought to court; she was caressed, loaded with riches and honours; was debauched by her alliance with the world, and quickly became the mother of harlots. The true religion of Jesus Christ was adulterated with the maxims of statesmen, and the reveries of enthusiasts. The persecuted became the persecutors, and universal corruption, reviling, and oppression succeeded. Hence the judgments which follow.

Chap. viii. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Was this silence, as some interpret it, the short quiet which the church enjoyed on the late change of circumstances; or, (for this quiet had been represented before, chap. viii. 1.) was it not rather the amazement of heaven, on the opening of the seventh seal, at the corruption which followed, and at the judgments of God, which were about to succeed? There may also be an allusion, as some suppose, to a ceremony among the Jews, who, while the sacrifices were offering, and while the priest went into the temple to burn incense, remained silent without, praying to themselves. "And I saw the seven angels which stood before God; and to them were given seven trumpets." These seven trumpets are to be the signal for the ushering in so many distinct judgments on apostate Christians. "And I saw another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of the saints upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand." The corruption of the Christian church which had taken place, and the evils which quickly followed in its train, became a subject of serious concern to those who still adhered to the truth; and the vindication of dishonoured Christianity, as well as of oppressed innocence, was the subject of their earnest prayers. God heard them. "And the angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." All these expressions are significant of wars and commotions of nations, and are intimations of what is to be expected under the following trumpets, or possibly they were intended to represent those commotions which should agitate the Roman empire, between the death of Constantine and the sounding of the first trumpet, which should bring the invasion of the Goths; that is, between the years 337 and 376. In this interval the family of Constantine, his three sons, who divided the empire among them, and all his relations, perished, chiefly by assassination and intestine wars, within the space of twenty-seven years. And so fierce and bloody was the war between Constantius, who reigned in Asia and the east, and Magnentius, who had

pro-

procured the assassination of Constan^ts, and had assumed the purple in Italy, that, as Victor observes, it almost ruined the whole strength of the Roman empire. But this was only the prelude to much greater calamities.

Ver. 7. "The first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth; and the third part of trees were burnt up, and all green grass was burnt up." This first trumpet brings a terrible storm from the north, the region of hail; and the nature of the storm shews the nature of the judgment, it was hail and fire mingled with blood, which denotes wars, and appears to have been a prediction of the terrible inundations of the Goths, who, about the year 376, broke in upon, and laid waste a great part of Europe, that third part of the then known world, to which the prophecy refers; for when the prophecy speaks of the judgment falling on a third part, the western empire, or Europe, is to be understood. Great were the calamities which were endured, for several years, from these invaders. A check was at length given to their depredations: for attempting the conquest of Normandy, A. D. 402. they were defeated, their camp and their immense treasures were taken; the captives were delivered, and as the dispersed wandered about for safety, innumerable numbers were slaughtered. But another enemy quickly appeared.

Ver. 8. "The second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood," &c. This appears to be a prediction of the irruption of the Vandals, who, about the year 406, made a terrible invasion into the western and maritime parts of Europe, and bore down all before them; so that France, Spain, Portugal, and Italy, were made a prey of, and Rome itself was made to pay for its liberty. Here they settled themselves for a while, till toward the period of the third trumpet, they went into Africa, and there founded the kingdom of the Vandals.

Ver. 10. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water; and the

the name of the star is called wormwood; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter." This blazing star, or comet, is Attila, who, with his Huns, A. D. 452, made a terrible invasion into the western parts, laying waste the countries about the Danube and Rhine, the greatest rivers in Europe, and especially Lombardy, which is watered by the Po. His mission seems to have been particularly against this latter country. Right well did he call himself, *The scourge of God, and the terror of man.* For fourteen years he shook both the east and west with the most cruel fear, laying waste the provinces, by plundering, fire, and sword. After having wasted Thrace, Macedon, and Greece, he turned his arms against the western empire; he entered Gaul with 700,000 men, set most of the cities on fire, but going beyond the bounds of this trumpet, he met with a successful resistance, on which he turned his force against Lombardy, took and destroyed Aquilea, with several other cities, slaying the inhabitants, and laying the buildings in ashes. From the Alps to the Appenine, all was flight, depopulation, slaughter, bondage, burning, and desperation. He was preparing to march to Rome, but was diverted from his purpose by a solemn embassy from the emperor, and the promise of an annual tribute; and so concluding a truce, he retired out of Italy, and passed into his own dominions, beyond the Danube,

Whoever casts an eye upon a map of this country, which he thus ravaged and depopulated, and which comprehended almost all the north of Italy, viz. Piedmont, Milan, most of the territory of Venice, Mantua, Parma, Modena, and several other provinces, he will instantly perceive the aptitude of the description of this judgment: it was to fall upon *the third part of the rivers and fountains of water*, and the waters were to become wormwood, &c. Beside its lakes, no country in Europe is so intersected with rivers. There are not many short of a hundred, reckoning the numerous branches, with their several considerable streams, which fall into the Po. Perhaps, at some future time, not far distant, the comparing of what may take place in the overthrow of Antichrist, with this judgment which fell on those countries especially which are watered by the Rhine and the Po, may help us to understand that

that other judgment, represented in Rev. xvi. 4, 7. by the pouring out of the third vial upon the rivers and fountains of water.

Ver. 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." This trumpet also relates to Europe, and perfects that for which the other trumpets prepared the way, the extinction of the western empire. We may here recollect what Sir I. Newton, in his Observations upon the Prophecies, says, respecting this sort of figurative language. "In sacred prophecy, which regards not single persons, the sun is put for the whole species and race of kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men. Darkness is put for obscurity of condition, and for error, blindness, and ignorance; darkning, smiting, or setting of the sun, moon, or stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkning of the sun, turning the moon into blood, and falling of the stars, for the same."

There appear no events to which this extinguishing of the third part of the sun, moon, and stars, can be so properly applied as to what took place towards the end of the fifth century, when the western emperor, and his subordinate governors, were utterly extinguished, and an entire end was put to the very remainders of the Roman Cæsars. This was effected by the fourth inundation of the barbarous nations, when the Heruli, under Odoacer, their leader, invaded Italy, about the year 476 A. C. and, having conquered Augustulus, gave the mortal blow to the western empire, and reduced all Italy under the dominion of the barbarian, who assumed the title of king of Italy. About sixteen years after this, Theodoric, king of the Ostrogoths, at the request of Zeno, emperor of the east, made war upon these invaders in their new settlement, conquered Odoacer in several battles, and obtained, as the fruits of his victories, a kingdom for the Ostrogoths in Italy, which subsisted, under various turns of fortune, from the year

493 to 552. The seat of government was now removed from Rome to Ravenna. This extinction of the imperial government, and humiliation, of Rome, appears to be that to which the apostle Paul alludes, 2 Thess. ii. 6, 7, 8. Thus he, or *that*, which hindered the man of sin from perfecting his schemes of ambition, was taken away, and free scope was given to the Popes to realize their spiritual monarchy, after which they had so long panted, but could not so easily effect while the Cæsars continued, and the civil government remained so near them.

Thus have we seen the dissolution of the Roman empire in Europe effected by the irruptions of the barbarous nations, not at once, but by degrees. From its ruins sprung up the ten kingdoms, which had been shewn to Nebuchadnezzar as the ten toes of a great image, (Dan. ii. 42.) and to Daniel and John as so many horns of monstrous and savage beasts. Dan. vii. 7. Rev. xii. 3. xiii. 1.

WHAT was the effect which all these great and constant calamities that we have been reviewing, produced on the minds of the sufferers? Did they put a stop to corruption, and reduce mankind to repentance? Instead of this, immorality, superstition, priestcraft and cruel oppressions, civil and religious, seemed to increase in proportion to the corrections of Providence, and even to outstrip the calamities which precipitated the downfall of the Roman empire. Instead of turning to God by repentance, and seeking to him for protection, they multiplied their gods; and the only exhortations of the clergy were, "The holy martyrs, our defenders, are present; they would be entreated, and they seek that they may be sought. Seek therefore unto these helpers unto your prayers, find out these protectors of your guiltiness. Let St. Peter be now your helper in all things, that afterward he may be able to forgive you your sins. Cant to the cross, wherein

wherein is the wood of the Lord's cross, and the hair of John the Baptist: we fetch always the comfort of our Saviour through the intercession of his fore-runner." Thus idolatry was grafted on the Christian profession; and these antichristian apostates thought, by these devotions, and by making converts by fire and sword to the holy Catholic church, to atone for their sins, and bribe the Divinity to interpose in their favor. But while they are chanting to saints and relics for peace, and shedding the blood of the saints as the price of safety, behold an angel flying through the midst of heaven, (ver. 13.) saying, with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!" The three last trumpets are called *woe trumpets*, and this because the plagues which were to come, either on account of their much greater severity or longer duration, would be much more terrible than the four former,

Chap. ix. 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." Our commentators are generally agreed, that the judgment intended by this trumpet is very obvious, and cannot be easily mistaken. This falling star, or comet, is the grand impostor Mahomet, who, in the unsearchable operations of Providence, was the instrument of preparing a race of men, or monsters rather, for the scourging of apostate Christians. Mahomet commenced his career about the year of Christ 608. Then he began to propagate his imposture, and to take to himself the title of *The Apostle of God*. He did not pretend to deliver a new religion, but to revive that which had been given to Adam. In the year 622 he began to teach his disciples that God had ordered him to propagate and enforce his religion by fire and sword. Accordingly, in 623, they began to put in practice this pretended mission. Ver. 2, "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." This smoke is his erroneous doctrine. Ver. 3. "And there came out of the pit locusts upon the earth, and to them was given power as the scorpions of the earth have power." It does not comport with my limits, nor is it necessary to my design, to enter into the minutiae

of this part of John's vision; I shall only observe, that by these locusts we are to understand the Saracens, the disciples of Mahomet, who, for so many years, were the scourge of the Greek and Latin churches, Asia and Europe. Here is no mention made of the *third part*, as in the other trumpets, but their commission was against all the men who had not the seal of God in their foreheads, that is, who were not the servants of God, but had apostatized from the truth to superstition, idolatry, and persecution, and which was the case with the pretended Christians both of Asia and Europe, both of those who acknowledged the supreme authority of the Bishop of Rome, and of those who did not. But these locusts were not to kill these men, but only to torment them. This does not signify, in the strictest sense, that they were not to inflict death on any, for this they did on innumerable multitudes; but it means that, though they were to be the authors of numberless torments to both the Greek and Latin churches, yet, they were not to destroy them in their corporate capacity. This was to be effected by the future woes.

As to the time during which these Saracen locusts were to torment them who had not the seal of God in their foreheads, it is said, in the *fifth verse*, to be *five months*, prophetic months undoubtedly, or 150 years. Again, it is said, ver. 10. that "they had tails like scorpions, and there were stings in their tails; and their power was to hurt men five months;" the same period of time with that mentioned before, 150 years. There is some difficulty in reconciling this time, which the prophecy allots, with the history of facts. Some suppose that an allusion only is here made to those hot summer months in which locusts are wont to prevail and do mischief, without intending to mark out any certain time. Some, again, suppose, that as a prophetic month contains 30 years, the period of 150 years was intended, and that this refers only to that period in which the Saracens made their chief conquests, and occasioned the greatest calamities. Others imagine that both these five months are to be reckoned; and then the period of their tormenting men is fixed to 300 years. But others have thought, that here has been, through the mistake of copyists, some alteration of the original text. See *Whiston's Essay on the Revelations*, p. 196. By this hypothesis, John is supposed

posed to have written *FE* or *DECATVTE*, and not *E* or *TVTE*, that is fifteen months instead of five, this being a period which seems to agree much better with the history of the Saracens; for from the beginning of the Saracen empire, or of the imposture of Mahomet, in 608, to the first grand downfall of it, by the rise of the Turkish empire, at the inauguration of *Tangrolipix*, (after the taking of the capital city of Bagdad) A. D. 1057 or 1058, are about 450 years. As it is not essential to my design, I shall not labor to solve the difficulties which here present themselves, it being enough for our present purpose, if this fifth trumpet be allowed to refer to the depredations of this cruel people. I shall therefore only beg leave to suggest to the curious, and to those who may have more ability and leisure for the investigation, whether the first *five months* may not refer to the severest period of their conquests and cruelties in Asia, where they had their beginning, and the latter *five months* to the time of their chief and most tormenting depredations in Europe. Those who wish to see a more labored explanation of these trumpets, may consult Brightman, Mede, Lowman, Newton, Whiston, and others. The latter of whom, except Mede, has the most originality, and though he may have some peculiarities, and start some hypotheses which may be thought to be unsupported by good argument, yet, altogether, he seems to have had the most consistent ideas, and I acknowledge my obligations to him.

Ver. 12. "One woe is past, and behold there come two woes hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." It is almost impossible not to believe that this woe refers to the Turks, who overthrew and entirely extinguished all that part of the Roman empire which they assaulted, by the taking and sacking of Constantinople, A. D. 1458, and by the entire conquest and possession of the eastern empire to this day. This people perfectly agree with the following description. They were to be prodigiously numerous, especially in cavalry. (ver. 17.) Such has been

the case with the Turks; for they are reckoned to have no less than 719,000 of them dispersed over the several provinces of their empire. They were to have "breast-plates of fire, and of jacinth, and brimstone; the heads of their horses were to be as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone. And by these were the third part of men killed." (ver. 17, 18.) This is, as Mr. Whiston observes, a most proper or allegorical description of the way and appearance of battles, since the woeful use of guns and gunpowder, which were invented under this trumpet. By these they were enabled, in the infancy of this art, of killing and laying waste, to achieve some of their greatest exploits. By means of his artillery, Amurath the Second broke into the Peloponnesus, and took several strong places; and in particular at their most fatal action, the taking of Constantinople, in 1453, such enormous guns were employed as had never been seen before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen, and two thousand men. If we moreover consider the cavalry as firing over the heads of their horses, not only do the men seem to have breast-plates of fire, but fire, and smoke, and brimstone, seem to issue from the mouths of their horses.

But it being allowed, as it is by almost all our writers, that the Turks are intended by this *woe*, what chiefly concerns us is, when was this loosing effected, of which the prophecy speaks, and for how long a time were these angels prepared to slay the third part of men? Concerning these four angels, see *Mede's Key*, p. 108, and *Whiston's Essay*, p. 199. They understand them to be four fultanies or kingdoms, which the Turks had at or near the river Euphrates, for several successions together, whose capital cities were *Bagdad*, beyond that river, and *Iconium*, *Aleppo*, and *Damascus*, on this side of it. For a great while they were restrained to these parts, and could not extend their dominion as they wished. Several circumstances operated to effect this restraint, particularly the expeditions of the crusaders, in the 12th and 13th centuries, and the power of the khans of Persia, who, till the beginning of the fourteenth century exercised some control over them. But it is evident, that the several restraints of Providence, which had bound them, began to be taken off towards the end of the thirteenth,

teenth, and the beginning of the fourteenth centuries. All our writers on the ancient Turkish history, complain of the barrenness of their materials, and the inaccuracy of dates; but let us trace this matter as well as we can. First observe the rise of the Ottoman family itself. The first person we read of, of this remarkable race, which has been such a scourge to Christendom, is Solyman Shah, who attempted, about A. D. 1214, say some, later, according to others, to retire out of Persia, to seek for himself and followers a settlement under the Seljukidæ, who then reigned in Asia Minor. In attempting to pass the Euphrates he was drowned. This so discouraged his sons, that two of them returned back into Persia; but Ortogrul, the third, with his three sons, Candoz, Sarubani, and Othman, or Ottoman, still remained in the neighbourhood of the Euphrates for some time, till Aladin, the Sultan of Iconium, received him, and gave him, and the four hundred families which emigrated with him, a country to inhabit. Ortogrul died about the year 1289, and his son Ottoman continued the subject and soldier of Aladin. By his valor and success he raised himself to great eminence, and the race of the Seljukidæ terminating in Aladin, he fixed upon Ottoman to be his successor. Oppressed with age and infirmities, he is said, in his life time, to have devolved on Ottoman the cares and prerogatives of royalty. Mr. Gibbon fixes this in A. D. 1299: but it is generally determined to have been in 1300. From comparing what is said of the length of his reign, and the beginning of the reign of his son Urchan, and other circumstances, there is reason to conclude that he began his reign in the year of the Hegira (the Turkish epoch) 699 or 700, probably the latter. Now, as the Hegira began July 15, 622, A. C. and the Arabian years being lunar, and the Turks reckoning them by thirties, nineteen of which consist of 354 days, and eleven of 355; their year 700 would commence on Sept. 16, 1300. Thus the fourth month of the Turkish year would be according to the Christian era, 1301. Historians seldom take any notice of this difference in the commencement of the Turkish years, and those of ours; but if an event is said to have taken place in the 700th year of the Hegira, this year commencing in 1300 of our era, it is therefore set down as in that year. It is probable that Ottoman was inaugurated in the year of the Hegira 700; but history does not say on what day or month of that year;

it might be towards the latter end of it. Mr. Whiston endeavors very ingeniously to prove from certain circumstances, that he began his reign May 19, 1301. It would certainly afford some satisfaction, if we could prove to a day or a month from whence to date the beginning of the Ottoman empire. But I question whether this would be enough to prove the exact time of the loosing these four angels, or messengers of destruction. In Ottoman, it is evident that all these sultanies were united; but perhaps their loosing is to be reckoned from some great and successful expedition undertaken some time after he had mounted the throne. I think it is clear that it was soon after the commencement of his reign; and if we are not able to prove the exact day or year, it does not invalidate the conclusion which we mean to draw.

According to Chalcocondylas, quoted by Mr. Whiston, soon after Ottoman was seated on the Turkish throne, the Turks made an irruption into Europe, even as far as the Danube, and a second soon after. This second is ascribed to 1302. But let us hear Mr. Gibbon, (*Hist. of the Rise and Fall of the Rom. Emp.*, vol. xi. p. 443) who cannot be suspected of wishing to serve the cause of Christianity. He laments, with all other writers on these subjects, the obscurity of the Turkish annals. He dates the first breach which Ottoman made upon the Greek empire July 27, 1299, but says it was after the Seljukian dynasty was no more. As authors are pretty well agreed as to the uncertainty of the Turkish dates, and as it is pretty clear that Aladin did not die till 1302, perhaps this date is not quite correct. However this may be, he says, "The Seljukian dynasty was no more; and the distance and decline of the Mogul khans soon enfranchised him (Ottoman) from the control of a superior. He was situate on the verge of the Greek empire; the Koran sanctified his gazi, or holy war, against the infidels; and their political errors unlocked the passes of mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Paleologus, these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety, and by an exemption from taxes. The emperor abolished their privilege, and assumed their office; but though the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling

ling crowd of peasants, without spirit or discipline. It was on the 27th of July, in 1299 of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." In page 431 he informs us, that till now "all the emirs who had occupied the cities or the mountains, confessed the supremacy of the khan of Persia, who often-times interposed his authority, and sometimes his arms, to check their depredations, and to preserve the peace and balance of his Turkish frontier. The death of Cazan removed this salutary control; and the decline of the Moguls gave a free scope to the rise and progress of the Ottoman empire." This event he dates May 31, 1304. This looks very much like the loosing of which the prophecy speaks. Between this and the year 1312 he dates the conquest of the maritime country from the Propontis to the Meander, and the isle of Rhodes, so long threatened, and so often pillaged; and that now (p. 437) "the captivity or ruin of the seven churches of Asia was consummated, and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity." And but a few years after this, so humbled were the proud Christians of Constantinople, the trembling capital of the emperors in the east, that crowds of naked Christians, of both sexes, and of every age, of priests and monks, of matrons and virgins, were exposed to sale in their public markets; and all they could do was to deplore the fate of their brethren, who were led away to the worst evils of temporal and spiritual bondage. In 1357 or 1358 they entered the European seas with a very numerous fleet of ships, and never ceased their conquests, nor received any effectual check, till the latter end of the last century. In 1453 they took and sacked Constantinople, entirely conquered the eastern empire, and made that imperial city the capital of their vast dominions.

But for how long a period was their triumph to continue? Ver. 15. "And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." According to Mr. Brightman, Dr. Lloyd, Bishop of Worcester, Dr. Cressner, Mr. Whiston, and others,

396 years, and some odd days, are here signified. They reckon, with a little variation, thus

	Years	Days
An hour	0	15
A day	1	0
A month	30	0
A year of $365\frac{1}{4}$	365	91
Total	396	106

It admits of a doubt whether the Jewish year of 360 days should be counted, or the Julian year as above; but as it does not affect the hypothesis I mean to establish, I shall not detain the reader to examine it. Mr. Whiston argues that it is probable that Ottoman began his reign May 19, 1301, and reckoning from thence to September 1, O. S. 1697, when prince Eugene overthrew the Turks at Zenta, we have exactly the time required. And it deserves to be remarked that ever since that overthrow they have never been able to make any effectual head against the Christians; so called, but instead of being a plague to the Christian nations, in the prophetic sense of the term, these nations have been a plague to them, and their power has been constantly lessening; for though they have made war several times, it has been uniformly to their loss, at least with respect to the old western empire, or the Latin church; for immediately after this Providence raised up Peter of Russia, who, by what he effected among the people of his vast empire, prepared a scourge for those who, for four centuries, had been so cruel a scourge to mankind. This is the messenger who was to bring tidings from the north to trouble him, Dan. xi. 44.† and it is probable that Russia will be a principal instrument of his destruction.

† It deserves the attention of the learned inquirer, whether by his planting the tabernacle of his palace between the seas, in the glorious holy mountain, be not signified his making Constantinople, which is situated on the shores of the Bosphorus, between the Black Sea and the Mediterranean, the capital of his empire; for as Jerusalem might be called the glorious holy mountain because the capital of the Jewish church, though that church was become very corrupt, and the city polluted with every crime, so might this city, which was the capital of the Greek Christian church, and esteemed by them the holy metropolitan city, though polluted with similar abominations, be spoken of in the same style.

What some able writers have said on this subject deserves attention, as it serves very much to strengthen the argument, which goes to prove, that the hour, and day, and month, and year, for which this woe was prepared, terminated about the end of the last century. The first whom I shall mention is Mr. Brightman, who wrote in the beginning of the last century. He says (in his *Exposition of the book of Revelation*, p. 324, edition of 1644.) "A year, here put simply, is understood to be a vulgar and usual Julian year, that consists of 365 days and some hours, all which time being numbered from the year 1300, shall expire at last about the year 1696, which is the last term of the Turkish name, as other scriptures do also prove with marvellous consent." Dr. Cresner, and Dr. Lloyd, bishop of Worcester, foretold very nearly the peace of Carlowitz from this passage. See what Bishop Burnet, in his *History of his Own Times*, says of the latter. (vol. iv. p. 297, of 12mo. edit.) "Dr. Lloyd, the present learned Bishop of Worcester, who has now for above twenty years been studying the Revelation with amazing diligence and exactness, had long before this year said, the peace between the Turks and the papal Christians was certainly to be made in the year 1698, which he made out thus; the four angels, mentioned in the fourteenth chapter of Revelation, that were bound in the river Euphrates, which he expounds to be the captains of the Turkish forces, that till then were subject to the sultan of Babylon, were to be loosed or freed from that yoke, and to set up for themselves; and these were prepared to slay the third part of men, for an hour, a day, a month, and a year. He reckons the year in St. John is the Julian year of 365 days, that is, in the prophetic stile, each day a year; a month is thirty of these days, and a day makes one, which added to the former number makes 396. Now he proves from history that Ottoman came and began his conquests at Prouffe, in the year 1302, to which the former number, in which they were to slay the third part of men, being added, it must end in the year 1698; and though the historians do not mark the hours, or twelfth part of the day or year, which is a month, that is, the beginning of the destruction the Turks were to make, yet he is confident if that is ever known, that the prophecy will be found, even in that, to be punctually accomplished. After this he thinks their time of hurting the papal Christians is at an end. They may indeed still do mis-

chief to the Muscovites, or persecute their own Christian subjects, but they can do no hurt to the Papilins."

When I consider the facts which give us reason to think that the four angels, or ministers of destruction, which were bound in the river Euphrates, were loosed, when the four sultanies above enumerated were united under Ottoman, and freed, not only from the restraints laid on them by the crusaders, but from the control of the khans of Persia; when I recollect that all this took place about the latter end of the thirteenth century and the beginning of the fourteenth, and that between the years 1299 and 1304, the Seljukian race being extinct, and the control of the khans of Persia being no more, Ottoman founded the present Turkish empire, broke in upon the territories of the eastern Cæsars, and laid waste the apostate Christian churches; when, moreover, I consider that since the peace of Carlowitz in 1699, though there have since been wars between the Turks and the papal powers, yet, that the latter have generally been the aggressors, and that the Turks have always come off losers, so that their power is so much broken that their empire totters to its very base, I conclude that the hour, and day, and month, and year, in which they were to prevail, terminated about the end of the last century, probably on Sept. 1, O.S. 1697, when they experienced that fatal overthrow at Zenta in Hungary, from the array under prince Eugene.

SIGNS

which are now abroad, giving indications to us all of the judgment which has been sent upon the world.

SIGNS OF THE LATTER DAYS.

BUT does the violence of the second woe terminate as we have endeavored to prove; and is it because the men, against whom it was directed, are brought to repentance? No. Ver. 20. "And the rest of the men (the members of the papal church) which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk, neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." This is the exact state of the antichristian nations; they are still impenitent, they still maintain idolatrous worship, and systems of cheating and fraud, robbery and murder, persecution and war. They have not repented.

Must we then give up all hope of better days? Will nothing bring the church to a purer state, and the nations to repentance for their corruptions and murders? Alas! the man of sin will never repent; antichristian priests and tyrants will never cease their corruptions and oppressions, robberies and murders, till they, and their abominable systems, are utterly destroyed by the avenging judgments of God.—But we are not to despair.—Here, in the tenth chapter, an angel descends from heaven to brighten the gloomy scene, and to cheer our drooping hopes, by announcing that the seventh trumpet shall soon be sounded, and the mystery of God be finished, as he hath declared to his servants the prophets.

The gleam of consolation which breaks upon us in this chapter is very seasonable and reviving; the great and lasting troubles, predicted in the former chapters, and which occupy a space of 1400 years, are enough to try the faith and patience of the best. To hear of nothing but of hail and fire, of burning mountains and seas of blood, of darkening of the sun, moon, and stars, of horrid monsters which vomit fire, and destroy innumerable myriads of men: to hear of nothing but woe after woe, without intermission or prospect of end, terrifies the boldest spirits, and oppresses the strongest faith. The woes of the two last trumpets had now afflicted the nations for near a thousand years; and the enormities of antichrist had prevailed for a longer period. To revive the spirits, and to animate the hopes of God's servants, an angel appears at the end of the sixth trumpet, or the second woe, to assure them that the time of corruption, persecution, and calamity, shall not continue much longer, but that the seventh and last trumpet shall soon be sounded, and *that woe come upon antichristian oppressors which shall finish the mystery of God, and introduce among men his glorious kingdom of righteousness, peace, and happiness.* Seeing then that there are the most cogent reasons for concluding that the woe of the sixth trumpet terminated about the year 1697, near a hundred years ago, and that many good and eminent men have been daily expecting, since that time, the judgments of the seventh trumpet, which are to bring the triumphs of popery, idolatry, oppression, and wickedness, to an end, and introduce the kingdom of Christ, it becomes us to attend to the *signs of the times*, and see whether the fig-tree is not shooting forth and announcing the approach of summer. May the Spirit of God direct and illumine our minds, that we may understand his word and judge rightly!

Chap. x. 1. "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open." This little open book appears to be a codicil to that book of which we read in chap. v. containing some additional explanatory matter. The book with seven seals contains a general representation of the state of things under the fourth monarchy of the world, (Dan. vii. 7, 23.) or of the

the Roman empire, and the kingdoms and states into which it has been divided, from the first preaching of the gospel to the end of time, and does not take particular notice of the events which more peculiarly concern the church of Christ. This little book includes several distinct visions which represent more immediately the state of the church, and which are related in the eleventh, twelfth, and thirteenth chapters, and in part of the fourteenth, if not the whole of it.

The observing of this is of the greatest consequence to the right understanding of this interesting and instructive book.

Ver. 2. "And he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever—that there should be time no longer;" (*ὅτι Χρόνος οὐκ εἴσαι ἔτι*) that is, as Dr. Doddridge has well expressed it, "the times of the judgments, to be signified by the pouring out of the seven vials, should not be much longer delayed." And thus also do Brightman and others explain it, as meaning that delay should be no longer, but that the seventh trumpet should now speedily sound, and the judgments of God bring Babylon the Great to a rapid end. And then (ver. 7.) the mystery of God shall be finished, as he hath declared to his servants the prophets. Then the providence of God, in permitting the kingdom of his Son to be so long and so successfully opposed; in permitting his church to be so grievously harrassed by its enemies, and in suffering opposers so long to triumph, which has been esteemed among the chiefest mysteries of the Divine conduct, shall be illustrated, and all nations shall see, in the decisive woe upon Babylon, those displays of wisdom and righteousness which shall vindicate the Divine government from all the aspersions of infidelity.

Of this great event almost all the prophets have spoken, and all agree that the calamities will be the most tremendous that the nations have ever experienced; but the issue, as it concerns the liberty and happiness of mankind in general, as well as the felicity of the church of Christ in particular, the most glorious. A glory this very different from that which worldly wisdom and carnal pride, for so many centuries, have been aiming at. All the governments of the world will be framed on principles of impartial and general justice. Pure and undefiled religion will revive. "Glory to God in the highest, and on the earth peace, good-will toward men," will again be sung; and both the scattered Jews and the fulness of the Gentiles, will be brought in to swell the chorus, and to grace the triumphs of the Son of God. Long have the eyes of believers been looking to the promises, and observing the signs of the times, expecting the arrival of these promised days. But hitherto the time has been delayed.

Here, after the sixth trumpet, or the second woe, is past, and the rest of the men, who were not killed, repented not, and after the seven thunders had uttered their voices, the angel swears by Him who liveth for ever and ever, that delay shall be no longer, but the seventh angel shall sound.

In the next chapter, which contains explanatory visions, we are informed that the seventh angel does not sound his trumpet, to bring the decisive woe, till after the witnesses are risen from the dead, in some one of the antichristian kingdoms, nor till that kingdom, or tenth part of the antichristian city, is so shaken by an earthquake that it falls. Here it is necessary to recollect what has been advanced in the first part of *The Signs of the Times*. It is there endeavored to be proved, that by the second beast, which came up out of the earth, (Rev. xiii. 11—18.) the French tyranny, as perfected by Lewis XIV. and supported by his successors, was intended; that it was he who, by the repeal of the edict of Nants, and the overthrow of all the remains of civil liberty in France, slew the witnesses for religious truth and civil liberty; that it was he who caused an image to be made to the first beast (the papacy) by the establishment of a spiritual tyranny similar to that at Rome, and which, contrary to the state of things in any other

country

country where the Pope's supremacy in spirituals has been acknowledged, was at one time independent of the Pope's authority, and yet in support of his pretensions and corruptions. I have also endeavoured to prove, that it was here the witnesses laid politically dead for three lunar days and a half, or 105 years; that the revolution in France in 1789 was the resurrection of the witnesses to civil life, and the commotions which have followed, the prophetic earthquake here predicted; and that the fall of the tenth part of the city is accomplished in the overthrow of the monarchy or tyranny of France. Immediately after this the seventh angel sounds, and ushers in the *third woe*, which is to be the means of hastening the kingdom of God. The nations are angry, (compare chap. xi. 18. with xix. 19.) and gather themselves together to oppose the designs of God: his wrath falls upon them, and they are destroyed. This *eleventh chapter*, we must remember, is a miniature picture of the history of the Christian church, from its first beginnings to the end of time, and belongs to the little book which treats of the affairs of the church especially. When the visions of the book with seven seals are resumed, (which book refers to the more mixed and general concerns of the kingdoms) as in the *fifteenth* and following chapters, these events of the seventh trumpet, or third woe, are exhibited on a larger scale, and related with a more circumstantial detail.

Now let us compare the tenth chapter with the eleventh. In the tenth chapter we are informed that it was not till after the seven thunders had uttered their voices that the angel lifted up his hand to heaven, and spake by Him that liveth for ever, that *delay* should be no longer, but that the mystery of God should be finished by the sounding of the seventh angel. These seven thunders, I think, evidently occupy the space between the ending of the sixth trumpet and the commencement of the seventh. But, what are these thunders? John was forbidden to write what they uttered; and hence most commentators have past over this part of the prophecy without even conjecturing what might be intended, supposing that it would be presumptuous to do so. But this has not been the case with all. Some have conjectured that though what they uttered was not to be written at that time, yet they are explained in the after visions. Brightman supposed them to be

explained in the fourteenth chapter: Whiston imagines that they belong to the last vial, chap. xvi. But all this seems very unnatural. There are others who suppose that though it was not proper to write down what they uttered at that time, yet that, after their accomplishment, they will be understood, and suppose them to be seven warnings which are to precede either the seventh trumpet or the last vial. It appears to me that as John was forbidden to write down what these thunders uttered in vision, it would be as presumptuous as it would be useless, to inquire what it was till the vision is realized, and the intent of these thunders is ascertained. For as it is likely that it was forbidden to be written lest the prophecy should be made too plain before the time that God would have it understood, so to attempt an explanation till events have made the archetypes of the thunders quite clear, would be running before God. But it does not hence follow that this is always to be the case; for when the things signified are accomplished, they may inform us, in language as plain as events can speak, of what we were not to know before. But, to say nothing of what these thunders might utter, we may observe, that as we are not forbidden to inquire what the general meaning of these thunders themselves might be, and as it is probable that they were intended to be some time understood, to the end that they might serve as a guide to direct the inquirer into the signs of the times, and as otherwise the mention of them would be useless, it is therefore very proper to examine, with modesty, whether this part of sacred writ may not assist us in forming a judgment of the times in which we live, that thus we may be excited to redoubled watchfulness, and be ready.

Our first enquiry should be, what is the meaning of *thunder* in the mystical and figurative language of prophecy? As in the natural world the things of creation are comprised in the heavens and the earth, and the heavens are considered as the nobler parts of the creation, so in the world politic, in prophetic language, the heavens mean thrones and governments; the sun, moon, and stars, emperors, kings, princes, and great men, as well as empires, kingdoms, and states; the earth signifies the great mass of the common people; clouds mean multitudes; wind, hail, storm, and thunder, as well as earthquakes, signify wars and commotions among

among multitudes and nations. Thus in Isa. xxviii. 2. when God, by his prophet, threatens to punish by war, the language is, "The Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth." And again, chap. xxix. 6. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and a flame of devouring fire." The next verse explains what this thunder and storm is: "And the multitude of all the nations that fight against Ariel shall be as a dream." Sir I. Newton, *On the Language of Prophecy*, p. 18, says, "Tempestuous winds, or the motion of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, and hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic." Dr. Warburton, in his *Divine Legation*, book iv. sect. 4. says, "The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writings, to have been evidently fashioned to the mode of ancient hieroglyphics both *curiologic* and *tropical*.—Of the second kind, which answers to the *tropical* hieroglyphic, is the calling empires, kings, and nobles, by the names of the heavenly luminaryes, the sun, moon, and stars; their temporary disasters, or entire overthrow, by eclipses and extinctions; the destruction of the nobility, by stars falling from the firmament; hostile invasions, by thunder and tempestuous winds; and leaders of armies, conquerors, and founders of empires, by lions, bears, leopards, goats, or high trees. In a word, the prophetic style seems to be a SPEAKING HIEROGLYPHIC."

If we examine all the passages in the sacred writings where thunder is mentioned in the prophetic style, we shall find that it generally, if not always, signifies war. It is probable, then, that these seven thunders were intended to mark out, for the direction of the pious inquirer into the signs of the times, seven wars, or periods of war, between the sixth and seventh trumpet, which should afflict this western part of the world, or those nations which had given their power to the papal beast, or which in any form had assumed antichristian power in religion, and which wars

should prepare the way for the great scene which was to follow.

But here it will be proper to ask, (for frequent observation has convinced me that such questions are not altogether needless) Does the reader believe that a prophecy can be fulfilled by the events which take place in his own day, and which pass under his own observation, as well as by those of five hundred years back, or of five hundred years to come? Does he think the wars and great events of nations which have or may take place in this age, and in these countries of Europe, as worthy to be the subject of prophecy as what was foretold by Daniel, (chap. xi.) respecting the invasion of Greece by Xerxes; or of the conquests of Alexander, and the fate of his empire; or of the league which was formed between Ptolemy Philadelphus, king of Egypt, and Antiochus Theus, king of Syria, by the marriage of Berenice, the daughter of the former, with the latter, and the consequences that followed that connection? I hope he does.

As the seven thunders appear evidently to occupy the space between the sixth and seventh trumpet, and as thunder in the prophetic writings is allowed to be the speaking hieroglyphic of war, and as it is likewise probable that the sixth trumpet, or second woe, ended about the year 1697, it is worth while to inquire whether these thunders have uttered their voices, that is, whether there have been seven periods of war in Europe since that time. On examination, the history of this century will inform us that, taking all the nations together which do or have made up the body of the papal beast, and among whom the remains of religious corruption, usurpation, &c. continue, (and which almost all allow to be the object of these visions,) there have been just seven of these thunders, or periods of war, neither more nor less. And it is worthy of remark, that this is the case whether we take into the account those states and kingdoms only which sprung out of the ruins of the old Roman empire, or all those that compose the Latin church, or even the whole of Europe. We shall consider those wars in which all Europe have been engaged so far only as the nations which are or have been subject to the papacy have been concerned in them.

1. The first period of war commenced in 1700, and continued without intermission till 1721 inclusive; for when other powers terminated their destructions, and hushed the roar of war in some parts of Europe, by the peace of Utrecht, in 1713, and by that of Rastadt, in 1714, then, as though alarmed lest mankind should be too happy, the madman Charles the Twelfth of Sweden roused himself from his bed of affected sickness at Dometica, and prosecuted his war against Russia, Denmark, Prussia, Poland, Hanover, and Saxony, with renewed vigor. In these wars the following powers were engaged: Sweden, Russia, Denmark, Poland, England, Holland, the Emperor, Spain, France, the Venetians, the Turks, &c. This was the first thunder.

2. The second, though very violent while it lasted, was of shorter duration than the former, continuing only through the three campaigns of 1733, 1734, and 1735. In this war there were engaged the Emperor, France, Spain, Sardinia, &c.† The interval of peace was short; for,

3. In 1737 the third thunder began to roll; nor did it cease to lay the fairest parts of Europe in ruins till 1748. In the wars which filled up this period of destruction the following powers were engaged: the Emperor, Russians, and Turks, led the way; England and Spain quickly followed; France, Prussia, and Holland also united to increase the calamity.

4. In 1755 commenced another period of war, which soon set all Europe in a flame. Great Britain, France, Prussia, Saxony, Austria, Sweden, Spain, and Portugal, experienced its effects. This period of war lasted till 1763, and was the fourth thunder.

5. The fifth, though extremely violent where it raged, did not extend itself so wide. The parties engaged were the Russians, Poles, and Turks. The French and Corsicans also increased the

† About the year 1726 the treaties of Vienna and Hanover had like to have kindled a general flame throughout all Europe, but it being happily extinguished just as it was breaking out, and the expence of preparation being the chief evil, what happened between us and Spain can by no means be reckoned a thunder.

roar. Poland was never so desolated. This commenced in 1768, and continued five years.

6. Peace, as usual, was but of short continuance. The dispute of Great Britain with her American colonies, which broke out into an open rupture in 1775, was the occasion of a sixth general tempest breaking upon the chief maritime powers of Europe, and which continued from 1778 to 1782, five years. The powers engaged were Great Britain, France, Spain, and Holland.

7. The seventh and last period of war was from 1788 to 1791, inclusive. The parties engaged were the Russians and Austrians against the Turks; the Swedes against the Russians and Danes; the Belgians also, who revolted against the emperor, increased the tempest. Denmark soon became neuter; and as far as the emperor and Swedes were concerned, peace was restored in 1790, but the Russians and Turks continued their slaughter till 1791. This was the seventh thunder.

This last period of war seems, under Providence, to have been among the principal causes of the success of the revolutionists in France; for those who may be thought to have been the most disposed to assist the French court were otherwise employed. This circumstance has not been unnoticed by the writers of the day. It has been observed that it happened unfortunately with respect to the aristocratical party in France, that Europe had seldom been, through a long course of years, in a state less capable of affording the succours which were now demanded by the princes, nobles, and clergy of that country, or in which the minds of the people, or the dispositions of the sovereigns were less calculated for undertaking any enterprize, than at present. The mad ambition of the emperor Joseph, under the influence of the overwhelming power and vast designs of Russia, to which he became so miserable a dupe, besides the ruin and spirit of revolt which it spread through his own dominions, had, in no small degree, deranged the general policy of Europe. And it is worthy to be observed that just when this prince was on the eve of making peace with the Turks, and which being accomplished, he might then have been able to turn his attention to the situation of his brother-in-law the king of France,

France, he died, (Feb. 20, 1790.) His successor, Leopold, immediately set himself to accomplish what death prevented Joseph from executing; but no sooner was peace concluded with the Ottoman court, and his revolting subjects in Brabant brought to obedience, than he died also, (March 1, 1791.) All these events counteracted every inclination which the court of Vienna might have to oppose the progress of the French revolution, and gave time for its gaining such a firm establishment, that before Francis, the present emperor, could be prepared for the meditated attack, the people of France were become too much enlightened into the enormities of the old system, too much informed of their rights and strength, and too united, to be easily frightened into a retreat.

The courts of London and Madrid were occupied in a squabble about an object scarcely bearing or deserving a name. The king of Sardinia, from the state of his finances, of his army, of his fortresses, was not in a condition to hazard any attempt in favor of the old despotism; till too late. We may add, the immense debts, contracted in the wars of the present century, (originating from the impolitic and ruinous practice of funding, which must in the end, and perhaps very soon, terminate in events the most calamitous to those who have had resort to such unwise measures); these debts, I say, and the consequent derangement of the finances of all the powers in Europe, proved highly favorable to the cause of the French reformers; and however great the fears of some might be, respecting the influence of this example, or however much inclined to listen to the supplications of humbled despotism, or to support the cause of the mortified nobility and clergy, whose cries for vengeance filled every court and every country, yet they were so shackled by circumstances as not to be able to yield them immediate assistance.

Thus have the wars of this century been preparing the way for the accomplishment of God's designs in the overthrow of the tenth part of the antichristian city, and the destruction of the power of those privileged orders of men, who had been its chief supporters, which appears to be the slaying of the seven thousand names of men predicted Rev. xi. 13. and which events were to be the prelude to the seventh trumpet, which is to bring those judg-

judgments that are to perfect the overthrow of papal corruption and tyranny.

Seeing that God, by his servants the prophets, has condescended in various known and allowed cases, (as may be seen by comparing the writings of the prophets with history) to reveal his purposes concerning the fate of nations, and that for the confirmation of his word, and the edification of mankind, it certainly becomes us to examine whether there be any tokens or signs by which we may know the present times, lest the judgments of God come upon us when we are not aware, and find us, instead of waiting for him, as his faithful servants, in arms against his providence, and in league for the support of his enemies, and the enemies of his children.

There never were greater or more important events, since the world began, than those to which we are witnesses;—events apparently big with the most awful consequences. Though what we have advanced respecting the termination of the power of the Turks in or about the year 1697, and the accomplishment of the seven thunders, by the seven periods of war which have been since that time, may not, by itself, prove that the time is arrived for the sounding of the *seventh trumpet*, and for the commencement of that *woe* which is to bring antichristian idolatry, corruption, and oppression to an end, yet, in conjunction with other prophecies and events, it is possible that it may form a strong probability—a probability as near to a demonstration as can be expected on such a subject, and in the present stage of the business. Compare attentively. In that whole-piece picture (if I may so call it) contained in chapter the *eleventh*, we are informed that after the two witnesses, or two descriptions of witnesses, had lain politically dead in one of the streets of the antichristian city, the mystical Babylon, for three prophetic days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them. This is a Jewish manner of describing the great political changes of nations from bondage to liberty, as may be seen by comparing this place with Isa. xxv. 6—12. xxvi. 18, 19, 21. Ezek. xxxvii. 1—14. What the prophets in the passages referred to have described as the resurrection of the

the Jews from the dead, is allowed, on all hands, to be their rising to civil and political existence, when they shall be restored from their dispersions and bondage to their own land and to liberty; and the spirit which is promised, Ezek. xxxvii. 14. to be put in them that they may live, is not that which is promised Jer. xxxi. 33. and Ezek. xi. 19. but the spirit of political and civil life, preparatory to that greater blessing of the renovating Spirit of God. Upon the rising of these witnesses from their state of death, they heard a great voice from heaven, (ver. 12.) that is, from the supreme power, saying unto them, "Come up hither," assume the privileges and rights of freemen. "And the same hour there was a great earthquake;" (ver. 13.) or, in plain language, without prophetic figure, a great national convulsion, from the struggles which the supporters of corruption and tyranny made against the vindicators of the civil and religious rights of mankind. "And the tenth part of the city fell." This for ages past has been supposed to refer to France, the tenth part of the antichristian city, and events seem to verify the conjecture. This doubtless appears to point out one of the ten papal states or monarchies which had been the great supporter of the persecutions and oppressions of the whore of Babylon, and which was to fall some little time before the sounding of the seventh trumpet for the great and desolating woe; and no one of them has been, all through, so conspicuous in her cause as France.

"And in the earthquake"—not at the moment of the falling of the tenth part of the city, but *in the* earthquake which terminated in that event, "were slain of men seven thousand;" or, of the *names of men*, as it should be read. This has also, for near two centuries back, been supposed to be a prediction of the abolition of titles in France, and of the perishing of those privileged orders of men who have been the principal supporters of despotism, and the chief actors in the persecutions which have raged against God's servants, as may be seen more at large in the First Part of *The Signs of the Times*.

Immediately after the fall of this tenth part of the city, the third woe commences. Ver. 14. "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded,

and

and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." That is, those judgments now commence which are speedily to effect this happy change; but Babylon the Great is to fall first, and this is to be accomplished by terrible things in righteousness. The nations are to be angry, (ver. 18.) and oppose the designs of God; the consequence of which will be, he will gather them together, (chap. xvi. 16. xix. 17—21.) and pour upon them his wrath, and thus destroy those (whether secular or ecclesiastical) who destroy the earth.

Let us now return to the seven thunders, and see whether our interpretation of them agree with what is here predicted respecting the tenth part of the antichristian city, and the events which have taken place. The last thunder, or period of war, as we have seen, began in 1788, just before the earthquake in France commenced, and continued till 1791, or, if we exclude Russia and Turkey, 1790. It entered far into the period of the earthquake, and was a means, under Providence, of forwarding the consequences of that convulsion. In this part of the earthquake the names of men were slain, that is, the titles and distinctions, not only of the ecclesiastics, but of the secular nobility were abolished. The titles of these latter were abolished June 9, 1790. Their cries for vengeance excited the sympathy and pity of the surrounding courts, but they were at present in no condition to help them.

The thunder ceased.—Aug. 25, 1791, several potentates and princes entered into a treaty at Pilnitz, and agreed to prepare for the invasion of France, and to unite their forces to restore the ancient despotism, and with it the invaded rights of the nobility and priesthood.—The affairs of France advance fast towards a crisis.—The angel swears by Him who liveth for ever and ever, that *delay* shall be no longer.—Aug. 10, 1792, the Monarchy falls.—The seventh angel sounds—The nations are angry, and God's wrath is come.

Thus, there hitherto appears to have been the most exact conformity between the representations to John, and the events which

we have been considering, especially as to the rising and sinking of the Turkish power, and the periods of war which have afflicted the Latin church, or these western parts of the world, since the termination of the violence of the *second woe*, and preparatory to the *third*; as well as to the revolution in France, and the commotions of nations which have followed the fall of the papacy and monarchy in that country. A correspondence this which is calculated to excite the most serious alarm on account of our present situation, and of what we have to expect. But it is happy to reflect that this is not all; it is calculated also to cheer the hopes of all those who are waiting for the fulfilment of the promises of God, for the morning cometh as well as the night, and *at evening time it shall be light.* (Zech. xiv. 7.) But, would we escape the evil, and participate only in the good? The likeliest means to insure this, is, without delay, to withdraw from this unhappy and *inauspicious* war, and apply ourselves to a universal reformation.

THERE are also other signs of the times which very pointedly indicate what we have to expect, but which we shall only briefly touch upon. From comparing what Ezekiel says, (chap. xxvi. xxvii. and xxviii.) concerning the fall of Tyrus, and the consequent calamities, from the failure of commerce, with what is said respecting the fall of Babylon the Great, Rev. xviii. serious conclusions might be deduced. As there might also, not only from that general indifference which prevails as to every thing which concerns religion, but from comparing Rev. xvi. 2, 13. with existing events. The union of Protestants and Papists, (though it must be supposed that they do not in general mean this,) for the

support of that which heretofore they thought it their first duty to oppose, and for the overthrow of which they pray in all their churches, is a singular phænomenon.—Yes, charity obliges us to hope that the majority of Protestants would revolt at the idea of leaguing themselves with papal tyrants for the direct purpose of supporting Popery. I believe that this is not the idea of the people in this country, and I hope that none of our treaties will ever bind us to fight through thick and thin for the perpetual safety of *all* the states of Italy. For as the day (if God's word be true) will certainly come, and, it is likely, very soon, when God's wrath will be poured out upon that seat of spiritual tyranny, this would involve us in an awful situation indeed, to the most distant hazard of which no wise Protestants would expose their king and country. They who would do this, let them abuse the French infidels as much as they will, are deeper in infidelity than they. No; the people of this country, in general, think nothing about Popery, or of the policy of supporting it. This is not esteemed even a secondary end of the war by them. But, it is too evident that the violent advocates for religious hierarchies, tithes, &c. among Protestants, although they might approve of some reformation in the Gallican church, and would not have found themselves inclined to oppose any alteration which might have brought it to a nearer conformity to their own several systems, yet, when the French reformers abolished tithes, and restored to the people their ancient and natural right of choosing their own pastors, and especially when they abolished all religious establishments in that extensive country, and placed the different sects upon an equal footing, and made all the ministers of religion dependent upon their several flocks for support, who might reward them in proportion to their own ability, or according to the opinion entertained of their deserts; this reduction of things to the original state in which Christ and his apostles left them, was beyond bearing, and they had rather that all the absurdities and oppressions of the old papal establishment should be restored, than such a dangerous example be set up in the heart of Europe. This appears evidently to be the sentiment of those who wail and howl so dreadfully about the contempt into which their “dear brethren in Christ” (the Popish clergy, who can no longer shew their mitred fronts in Parliaments) have fallen, and for the

over-

overthrow of the holy altars of the idolatrous whore of Babylon,
But let us pass on.

When I read or hear the ravings of Mr. B—ke, and of such like orators, who are listened to with admiration and wonder, while they so feelingly describe the merits of the papal priesthood, the sanctity of all religious establishments, and the enormous impiety of touching this ark of God;—when I hear right reverend prelates, of a Protestant church, drawing the most invidious comparisons between the priests of the bloody whore of Babylon and the dissenting ministers of this country, (than whom, with the whole body of Protestant dissenters, there are none who are more sincere in their loyalty to the king, in their attachment to the constitution, or more uniform in their obedience to the laws—but enemies to corruption, and friends to civil and religious liberty);—when I hear them, before the most august assemblies, breathing out nothing but brotherly love to the former, and nothing but wrath and bitterness against the latter, and all because these differ from them in opinion about tithes and religious establishments;—while I hear them exerting all their eloquence, not only to implore our protection and pity for the exiled priests of France as *fellow-creatures*, (for that would be praise-worthy, for, *if thine enemy hunger, feed him*) but as our *brethren, members of Christ, and heirs of the promises*; “more near and dear to us by far than some who, affecting to be called our Protestant brethren, have no other title to be called Protestant than a Jew or a Pagan, who, not being a Christian, is for that reason only, not a Papist;”—while I hear them softening our renunciation of the antichristian church of Rome, into an *estrangement*, and her idolatry and blasphemous dogmas into “what we deem their errors and corruptions;”—whilst I hear them wail over the fallen altars and violated riches of papal idolatry and superstition, without one sentence which may lead us to adore God, in the contemplation of those righteous and awful judgments by which he fulfils his word, and avenges the cause of the innocent;—I perceive in this unity of sentiment between such exalted Protestants and the church of Rome a *sign of the times* which indicates no good to the friends of civil and religious liberty.—But I will leave such men to the mercy of God, and the public to their own reflections.—Rejoicing that the law protects the innocent, I hope that such men will ne-

ver be permitted to realize their zeal in any thing beyond invective and wailing ; and then, let them inveigh, let them wail.—Jesus I know, and Paul I know ; but, who are these ?—Not the genuine friends either of Protestantism, their country, the king, or the constitution, which they make their theme.

The next sign of the times which I shall notice respects the Ottoman empire. In Dan. xi. 40—45. we have a prophecy of the calamities which the people of the fourth monarchy, or rather of the papal church, should suffer from the king of the South, or the Saracens : and from the king of the North, the Turks, who came originally from the north quarter. After enumerating the conquests of this last enemy, the prophet says, ver. 44. “ But tidings out of the east, and out of the north, shall trouble him ; therefore shall he go forth with great fury to destroy, and utterly to make away many ;” ver. 45. “ yet he shall come to his end, and none shall help him.” “ And at that time” (xii. 1.) “ shall Michel stand up, the great prince, which standeth for the children of thy people,” (the Jews) “ and there shall be a time of trouble, such as there never was since there was a nation ; even to that same time, and at that time, thy people” (the Jews) “ shall be delivered, every one that shall be written in the book.” Then follows a description of their political rising, after the manner of the eastern style.

Enemies from the east, from towards Persia or Arabia, and from the north, are to be the means of bringing the Turkish monster to an end, and this is to be preparatory to the return of the Jews to their own country, which the Turks now possess, and at which time such troubles will afflict the nations as have never been known.—One enemy is to come from the east, and another from the north ; and it is deserving the attention of those who would observe the progress of things towards the accomplishment of God’s purposes, that at the present time the Ottoman empire is at once threatened from both these quarters. The new sect of the *Wahabis* in Arabia, are said to become more and more formidable. These are Mahomedan infidels, and their doctrine has nothing less in view than the destruction of the whole system of Mahometanism, as a system of superstition, oppression, and bloodshed. The founder

founder of the sect was the Sheik Mahomed Jbn Abdulk Vehab. This doctrine has been brooding, it is said, near sixty years, and its advocates now support their opinion by force of arms. They have adherents both secret and revealed among the Arabians in general. They are reported to possess the greater part of the country from Medina to Bassora, on the Euphrates, and beyond it, and 40,000 men have been found insufficient to overpower them. The Porte is pursuing measures for their reduction, and we must wait the issue before we can form any certain opinion; but it is probable that Mahometanism, as well as Popery, will owe its fall to the prevalence of infidelity.—The second great enemy which is to contribute to the destruction of the Turkish empire, is to come from the north, and this seems at present the most formidable. Ever since the time that we have supposed the rage of the second woe to have terminated, (the latter end of the last century) the power of the Russians has been getting a head of that of the Ottomans, and at this moment Constantinople trembles at the frown of the ~~despotic~~ *aspiring Catherine*.

But here a difficulty presents itself. As the Turks came originally from the neighbourhood of Mount Caucasus, where the family of Gog was settled, and as they have long been in possession of most of those countries mentioned by the prophet Ezekiel, (chap. xxxviii. 2—6.) as the invaders of Palestine, after the Jews' restoration, it has therefore been thought that the Turks are the people to whom the prophecy refers. But, if the Turkish empire is to be overthrown to make way for the restoration of the seed of Abraham, how is this to be reconciled with the prediction of the prophet, and the generally-received opinion? Were I to enter into a labored consideration of this subject, it would carry me far beyond the bounds I have prescribed myself. I shall therefore but just touch upon it, and refer the reader for farther information to Wells's *Geography of the Old Test.* vol. 1, chap. 3, sect. 2.

Respecting Gog and his associates, mentioned by Ezekiel, it appears that Gog, or Magog, the son of Japhet, settled himself about Mount Caucasus, and is esteemed the father of the Scythians, who dwelt on the east and north-east of the Euxine or Black Sea; Gomer and his son Togarmah peopled the northern tract of the lesser

Afia;

Asia; Meshech settled to the eastward of Gomer, in part of Capadocia and Armenia, to the south and south-east of the Black Sea; Tubal settled still farther to the eastward, towards the Caspian sea. These two latter were the near neighbors of Gog. From a colony of Tubal sprung the Russians; and the Muscovites owe their origin to a colony of Meshech. Dr. Wells, (vol. i, p. 158) treating on the origin of the Muscovites and Russians, says, "That the *Moscovites* or *Muscovites* in Europe were a colony originally of *Meshech* or *Mosoch*, called by the Greeks *Moschi*, is very probable, not only on account of likeness of names, but also of the respective situations of the Asiatic and European *Moschi* one to the other. Add to this another consideration, that whereas in our and some other translations the Hebrew text, Ezek. xxxviii. 2, is rendered thus; *The chief prince*, or (as it is in the margin of our Bibles) *the prince of the chief of Meshech and Tubal*; in other translations, and particularly in the Septuagint, it is thus rendered; *The prince of Rosh, Meshech, and Tubal*. The thing is, the Hebrew word רֹשׁ *Rosh*, by some is taken to be an appellative, by others a proper name. The learned Bochart has observed from the Nubian geographer, that the river in Armenia, called by the Greeks *Araxes*, is by the Arabians called *Rosh*. And hence he not only probably infers, from other instances of the like nature, that the people that lived in the country about that river were also denominated *Rosh*, but also proves from Josephus Bengorion, that there were a people in these parts named *Rhoffi*. Now the *Moschi* and *Rhoffi* being thus neighbors in Asia, their colonies kept together in Europe, those of the *Moschi* seating themselves in the province of Muscovy, properly so called, that is, the parts about the city of Moscow: those of the *Rhoffi* seating themselves in the parts adjoining on the south. For the learned Bochart has observed from Tzetzes, that the people called *Tauri*, and from whom the *Taurica Chersonesus* took its name, were, in the days of Tzetzes, better known by the name of *Ros* than of *Tauri*. Upon the whole, therefore, it may be very probably believed, that the Muscovites and Russians in Europe were colonies of *Meshech*, or else of *Meshech* and *Tubal* jointly." Treating on the situation of Gog, as north of *Tubal*, &c. he says, "This situation is confirmed by the scripture itself, Ezek. xxxviii. 2. *Set thy face against Gog, in, or of, the land of Magog, the prince of Rosh, Meshech, and Tubal*, &c. For hence we learn,

that

that the *land of Magog* must be near to that of *Rosh, Mesech, and Tubal*; and it could be so only on the north. The learned Mr. Mede has observed, that the name *Gag* signifies the very same with *Magog*, the letter *mem* being but an *heemantick* letter, i.e. not a radical, but an additional letter to the radix or primitive word. And he conceives that it pleased the Spirit of God to distinguish thus between the land and the people of the land, by calling the people *Gog*, and the land the *land of Magog*.

Thus the Russians and Muscovites themselves appear to be included in the enumeration of Ezekiel, and we may observe that they have already extended their conquests into the neighbourhood of the Black and Caspian Seas, and of those parts originally settled by *Gog* and their ancestor *Tubal*. The probability is that they will extend their conquests still farther, and be distinguished instruments in the overthrow of the Turkish empire. And having effected this, it is likely that, with the assistance of their newly acquired subjects or allies from the Caspian to the Propontus, with the Persians, &c. (the people enumerated by Ezekiel) they will be the invading multitude marked out by the Spirit of Prophecy.

There is another *sign of the times* also which ought not to be entirely omitted. More than two thousand five hundred years ago the ten tribes of Israel were carried captive into Assyria. About a hundred and fifteen years after this, Judah and Benjamin also were carried away to Babylon. These returned, and some few of the other tribes with them, but as a nation, Israel was never restored. According to Esdras (book 2, chap. xiii. 41—50.) they took counsel among themselves and emigrated into a distant country, where never man dwelt; that the name of this country was *Arsareth*, at the distance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promises, not only respecting the restoration of Judah, (the Jews) but of Israel also. From these tribes not having been heard of for so many ages, and the improbability of such a people escaping the notice of all travellers, the generality have been induced to conclude that they no where exist, as a distinct people, but have long ago been melted down among other nations, except those that united themselves

selves with Judah and Benjamin, at their return from Babylon. That they should still exist is certainly a very extraordinary circumstance; and should Providence bring them forward by and by to act a conspicuous part in the great scene which is now opening, it will doubtless excite great astonishment; but both the event and the surprise were foreseen and predicted by the prophets. They foresaw that the re-union of Ephraim with Judah would not take place till after the great dispersion; and their resurrection from the long political death which they were to suffer for their sins. Then are Ephraim and Judah to be one people again. (Ezek. xxxvii. 16—22.) And Judah shall say, “Who hath brought up these? Behold I was left alone, these, where have they been!” (Isa. xlix. 21.)

Independent of the prophecies, there is reason to conclude that this people do still exist distinct from other nations. The grounds for this conclusion may be seen in the *Asiatic Researches*, vol. 2: That the reader may judge for himself, I shall take the liberty of quoting the extract which we find in the *Monthly Review enlarged*, vol. 10, p. 502. The account is whimsical enough; but considering the number of ages since the carrying away Israel captive, their corrupt state at that time, their miserable condition since, their ignorance of printing, &c. it affords as much proof as can be expected, at the first dawn of their existence. When we are better acquainted with them, their MSS. customs, &c. we may expect more light.

“On the descent of the Afghans from the Jews.”

“The Afghans call themselves the posterity of Melic Tálút, or king Saul.—The descent of the Afghans, according to their own tradition, is thus whimsically traced;

‘In a war which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the ark of the covenant. Considering this the god of the Jews, they threw it into fire, which did not affect it; they afterwards endeavored to cleave it with axes, but without success: every individual who treated it with indignity was punished

nished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

When the prophet Samuel arose, the children of Israel said to him, "We have been totally subdued by the Amakélites; and have no king. Raise to us a king, that we may be enabled to contend for the glory of God." Samuel said, "in case you are led out to battle; are you determined to fight?" They answered, "What has befallen us; that we should not fight against infidels? That nation has banished us from our country and children." At this time the angel Gabriel descended, and delivering a wand, said, "it is the command of God, that the person whose stature shall correspond with this wand, shall be king of Israel."

Melic Tálút was at that time a man of inferior condition; and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to Samuel, saying, "I have lost a cow, and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty stature, asked his name. He answered, Tálút. Samuel then said, "Measure Tálút with the wand which the angel Gabriel brought." His stature was equal to it. Samuel then said, "God has raised Tálút to be your king." The children of Israel answered, "We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?" Samuel informed them, they should know that God had constituted Tálút their king, by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

After Tálút obtained the kingdom, he seized part of the territories of Jalút, or Goliah, who assembled a large army, but was killed by David. Tálút afterwards died a martyr in a war against the infidels; and God constituted David king of the Jews.

Mélic Tálút had two sons, one called Berkia, and the other Irmia, who served David, and were beloved by him. He sent them to fight against the infidels; and by God's assistance they were victorious.

The son of Berkia was called Afghàn, and the son of Irmia was named Usbec. These youths distinguished themselves in the reign of David, and were employed by Solomon. Afghàn was distinguished by his corporeal strength, which struck terror into demons and genii. Usbec was eminent for his learning.

Afghàn used frequently to make excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels.

To this account we shall subjoin a remark of the late Henry Vansittart, Esq. He observes, that 'A very particular account of the Afghāns has been written by the late Hā Fiz Rahmat Khān, a chief of the Rohillas, from which the curious reader may derive much information. They are Mussulmen, partly of the Sunni, and partly of the Shiah persuasion. They are great boastlers of the antiquity of their origin, and reputation of their tribe; but other Mussulmen entirely reject their claim, and consider them of modern and even base extraction. However their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have also been reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins.'

A specimen of their language (the *Pushto*) is added; and the following note is inserted by the president.

This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called *Arfareth*, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islám, they studiously conceal their origin. The *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazárch, or Hazáret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans.'

That after the space of more than 2500 years the ten tribes of Israel should be first restored to notice just at this period, when so many signs indicate the approach of their restoration, may be designed as a hint to us to be ready for what is coming. Let the trifling think what they may, I am sure that the diligent student in the writings of the prophets will be far from esteeming this singular circumstance unworthy of attention; and especially as it appears in company with so many others which press upon us, and urge us to watch.

Among other signs of the speedy gathering and restoration of Israel, this is not the least, that we are threatened with troubles such as have not been since there was a nation. Never did such animosity prevail in any war as has manifested itself in this. And if we consider the slaughter of human beings in this one campaign, beside the wretchedness to which thousands of unhappy fugitives, who had long been used to all the accommodations and elegancies of life, have been reduced, the prospect is melancholy indeed, and seems to bespeak some visitation more than common. It appears that a greater number of men have perished in little more than one year, than in both the late wars which raged in America and Europe for more than fourteen. Should the destruction and calamity go on with an accelerating devastation, as we have reason

to expect, if it be that day of troubles which we are taught to look for, who can calculate the quantum of human misery to be endured before the cessation of this tempest in which we have so unhappily mingled!

...dai suoi piedi; e [] poi spodesta l'abito che aderiva ai suoi
indossato al suo [] basso chieso s'era di avanzata età nonché a
grado d'essere [] lo stesso salì per la scalinata che conduceva alla chiesa
e allo scalone che [] piedi, mentre era al porto, con il suo grande
abito e la sua grande cintura, che gli faceva sembrare un re.
Era stato possibile di credere che fosse un sacerdote o un monaco
che si presentava nella città di Genova, ma le voci che si parlava
della sua fama di bellezza e di magnificenza, e del suo splendore
non erano state borgate, non erano vere voci, e ogni donna, ogni
signorina, ogni ragazza, ogni fanciulla, era stata invitata a

to politicians for the gratification of their own egos. The result is that the public has lost confidence in its political leaders. This is a very serious situation which must be remedied if we are to have a truly representative government. The first step is to increase the number of women in politics. Women are more likely than men to be interested in issues such as education, health care, and environmental protection. They are also more likely to be concerned about social justice and equality. In addition, women tend to be more empathetic and compassionate than men, which makes them better suited for leadership roles. Another important factor is to encourage more women to run for office. This can be done through mentorship programs, providing training and support, and creating opportunities for women to gain experience in politics. It is also important to address the gender pay gap and other forms of discrimination that women face in the workplace. By addressing these issues, we can work towards a more representative and responsive government.

more than half a side more. But this dialogue does teach us many nations and their histories, and to make us acquainted with
CONCLUSION;

BEING AN
 ADDRESS
 TO THE
PEOPLE OF GREAT BRITAIN.

THUS, my countrymen, we have considered some of those *signs of the times* which, at this season of general agitation, solicit our attention with singular urgency. Signs which intimate nothing less than the general shaking and renovation of things. It becomes us therefore to attend to them with peculiar seriousness, that we may know the measures which we ought to pursue, and avoid precipitating ourselves into the dreadful consequences of opposing the providence of God, who in his word has forewarned us of his purposes, and by his dispensations is indicating their speedy accomplishment;—it becomes us to observe them with devout attention, that we may hereby be excited to turn to God by a sincere and general repentance, and thus be hid until the indignation be overpast: “For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and no longer cover her slain.”† Now therefore consider your ways.

I acknowledge that my apprehensions respecting our prospects are not so much from the opinion I may entertain of the wisdom or folly, the justice or injustice, the piety or impiety, of the present war, in a detached view, as from the impression which the general appearance of things, compared with the writings of the prophets, produces on my mind; for, did I believe the present war (according to the general rule of estimating things) to be, be-

† Isa. xxv. 20, 21.

yond all doubt, both politic and just, even this would not much lessen my apprehension of danger. When we look back on ancient history, and trace the progress and fall of those empires and states which Inspiration has noticed, we shall find that the long threatened judgments which fell upon them were not for the blame of those particular wars in which they perished, but for the accumulated guilt of successive ages, and for the general corruption of their manners. Those wars might be perfectly just, because defensive. If we examine the predictions of the prophets which refer to the chastisement of the nations, and the destruction of Babylon the Great, in the latter days, we shall find that those dreadful judgments which are then to be inflicted, are to be for the sins of centuries—for blood which has never been avenged. The sovereigns and rulers of that day may, perhaps, be among the most mild and just that have ever exercised power; but we must be strangers to the history of nations if we do not know that this will be no certain security. To instance only the case of Israel: Hoshea was the best prince that ever reigned over that people;—the only one that had any mixture of good; yet, in his days their ruin came. If the great body of the nation be corrupt; if we approve the deeds of our fathers, and our iniquity be full; it is not the piety, or virtue, or justice, of our princes and rulers that can secure us.

But though this is the case, yet our obligations and our interest, as they respect both the policy and the morality of the war, remain the same. And if it be found that we are acting contrary to the principles both of policy and the eternal obligations of morality, we are certainly precipitating our fate, and aggravating our ruin. It becomes us then, with great seriousness, to consider our ways: for it is not what the French are that ascertains the safety or danger of our situation: they may be all that they are represented to be, and yet our case be never the better: the worse they are, the more fit are they, in some respects, to be the instruments of God's threatened judgments.

The wisdom or folly, the policy or impolicy, of the present war certainly deserves the most serious consideration of all who desire

desire the prosperity of their country ; but as so many have written so ably on these subjects, it seems the less necessary for me to detain the reader for the investigation of them. But there are two or three things, which, though they may not so generally strike the attention, at least not so as to produce any considerable apprehension of danger, yet, if it be clear that they are connected with this war, there is so much moral turpitude in them, that, to those who believe in the all-superintending providence of the Creator, and the Divine inspiration of the Scriptures, they must appear of a magnitude sufficient to excite the extremest solicitude, and the most sincere concern.

It is impossible for any observing man, who is at all conversant with what passes about him, not to notice the unusual animosity which has manifested itself in this contest, both against the French and against all those who differ from the fashionable opinion. So high has it raged amongst a certain class of people, that no words are equal to the description.—“ But this is a war of religion. The French are a nation of infidels—the enemies of all religion ; and therefore deserve to be extirpated from the earth.”—Admirable imitators of Him who came not to destroy men’s lives, but to save them!—A war of religion ! O ye pious crusaders ! Ye never need to sheath your swords. There are wicked nations enough to gratify your holy zeal with everlasting bloodshed. —But shew us your commission. Is it a forgery, or is it derived from Him “ who maketh his sun to rise on the evil and on the good, and who sendeth rain on the just and on the unjust ; and desireth not the death of a sinner ? ”†—But it is possible that the accusation against our enemies may not be exactly just. Much as we execrate wickedness, yet let us be impartial. Perhaps it should rather be, “ They are infidels—the partizans of no sect.” Nobody suspects them to have much piety, yet, bad as they are, the freedom of every description of worship is protected by all the force of the nation ; but as it is likely the majority of the representatives of the people have no religion themselves, they have established none, but have left religion to take care of itself, and work its

† Mat:2. v. 43—48.

own way by the native power of truth, just as it was forced to do for the first three hundred years after Christ, without either emoluments or penal statutes in its favor; but with this difference, that no man shall persecute it, nor any one sect persecute another, but if Christianity be from God, that it shall have free liberty to make its conquests. Be our opinion what it may of the utility or mischief of religious establishments among Protestants, yet, is not this preferable to the superstitions and horrors of Popery? And if God in his providence sees fit, by these methods, to overthrow the abominations of Rome, and thus to clear the way for undefiled religion, shall we be angry with his dispensations, or dispute his wisdom? + We are not disposed to palliate crimes, but let us distinguish between the crimes of men and the justice of Him who makes the madness of nations the instrument of effecting both his avenging and benevolent purposes. We are imposed upon by names, and sounds, and misrepresentations, and then, inspired with zeal without knowledge, set ourselves up for the avengers of the cause of Heaven. But let us be dispassionate;—let us examine ourselves as under the eye of God. If necessity oblige us to maintain war, yet, let us beware of harboring in our bosoms the murderous and unchristian passions of rancor and malevolence. If we are attacked we have a right to defend ourselves; but benevolence is to be exercised even towards enemies; and if they hunger, what are we to do? We know what the malignant spirit of party and worldly policy will say—“Starve them.”—But Christ says, “Feed them.” If we must maintain war, and justice sanctify it, yet let it be on those principles of benevolence and magnanimity worthy of a great and enlightened nation, and then there might be some plausible ground to hope for the favor of Providence. But malevolence would stamp the justest war with guilt. And if this malevolence should be suffered to take such possession of us as to inspire our devotions, the guilt would be increased. +

But

+ See Sir I. Newton's idea of the fall of the antichristian tyranny by the prevalence of infidelity, as quoted in Part the First, p. 14, third edit.

† What an elegant writer (the author of ‘Reasons for National Penitence,’) says on this subject, deserves attention. Among other remarks on the appointment

But that we may be enabled to form a rational judgment of the prospect before us, as to success or ruin, let us consider the connection in which we stand, and the motives by which we are actuated, whether they be such as are worthy of a free and enlightened people.

With respect to the continental powers, with some of them at least, the origin of the present war was indisputably unjust. Is it not unjust for any one nation to interfere with the internal regulations of another independent nation? An independent nation (whether right or wrong, as to what concerns themselves, does not affect the question) had long groaned under the real or supposed oppressions of arbitrary princes, insolent nobles, and intolerant, debauched, atheistical, and persecuting priests.† They feel their wrongs, they perceive their rights, and are determined to redress

them. In his *Book of Common Prayer*, in his *Prayer Book*, in his *Book of Homilies*, in his *Book of Discipline*, in his *Book of Common Order*, he observes, (p. 2.) "If we imagine that we ought to enter our churches, to pour out our spleen and express our malice to our enemies, and to mingle execrations against *them* with our prayers for *ourselves*, we have grossly misunderstood its purpose and its principles." — (p. 3.) "When we approach the altar of peace with our arms streaming with blood, and our hearts swelling with meditations of still more complete and bloody vengeance, we are only displaying to the world a disgusting alliance of the fiercest barbarity with the most abject superstition." — "Let me conjure you to lay aside that ferocious and unrelenting malice, which is more calculated for the synagogues of satan than the temples of the Almighty."

† I believe that their grievances were real, and that their oppressions were the most enormous that ever a great and enlightened nation, for so long a period, submitted to. Some of these have been enumerated in the First Part of the Signs of the Times.

God forbid that we should withhold our pity either from the unfortunate or the guilty! But let us be just to the cause of general humanity. Let us take heed that, while we condemn the irregular and wicked proceedings of men, we do not also censure the ways of Providence, and slander and betray the precious rights of mankind. That illustrious house of twenty-seven generations, over the fall of which Dr. Horsley laments so pathetically, was principally illustrious for oppression and bloodshed, for contempt of the poor and abuse of power; and, in its sudden and awful fall, we ought to adore the avenging justice of God: for whether his threatened judgments fall on the second generation, as in the case of the house of Ahab, (1 Kings xxi. 29, 2 Kings ix. 7, x. 1.) or on the twenty-seventh, his hand is still conspicuous, nor is his vengeance the less just.

the one, and vindicate the other. They bring to justice their oppressors; they disarm them of their power, strip them of their disguise, overturn their old oppressive systems, and form such new ones as they think most likely to insure security and happiness. In effecting all this mighty work, folly is mixed with wisdom, and outrage mingles with justice. They solemnly declare, as a nation, that they will respect the rights and independence of all other nations, but will vindicate their own.—In such a struggle for the general good, some must be supposed to suffer either real or imaginary wrongs. These plot against the nation; they assemble in neighboring states; are encouraged; prepare for war, and invoke foreign aid.

On August 25, 1790, the neighbouring princes and potentates hold a meeting at Pilsnitz; a concert of crowned heads is formed, and it is agreed to invite the other sovereigns of Europe to join the league, and make the cause of the king, and of the other privileged orders of France, a common one. It is determined in the mean while to increase their armies, and prepare for the invasion of France the first favorable opportunity, that by the overthrow of the new constitution, and the re-establishment of the old despotism, and the former state of things in the church, innovation may be smitten in the root, and all future ones, in other countries, be prevented. Thus did foreign courts assume to themselves dictatorial power over an independent people, and formed a concert, not only for the purpose of overturning the liberties of France, but, as if the world were made for princes, nobles, and priests only, to intimidate all other nations from daring, in future, to attempt to meliorate their condition.†—They have sent forth the most despotic and bloody manifestos that ever disgraced Europe. That of the duke of Brunswick is expressed in a style of such undisguised barbarity, that even Attila, who boasted of himself as the scourge of God, and the terror of men, would have blushed to have been the author of it.—They have invaded France; and the French in return have invaded them. Enormous crimes

† Let us look at Poland, and in their history study the justice and benevolence of courts, and learn the benefit to be derived from a concert of princes! Kingfishers have much to unlearn before they can subscribe to that reviving doctrine, “ Millions were made for one.”

have been committed on both sides; but we have not yet seen the end.

" But the concerns of the French are so interwoven with the concerns and interest of other nations; that these have felt themselves injured, and their language has been such as to alarm and provoke their neighbors; and we also have been offended." This may be true. But have we acted according to those excellent principles laid down by Jesus Christ, Matth. xviii. and Luke xix. for the putting an end to strife, and for the prevention of bloodshed? Have we remonstrated and done all that negotiation could do to prevent the horrors of war; or, has the flaming sword of destruction preceded the olive branch of peace, and vengeance gone before remonstrance? Have we acted from sober judgment and urgent necessity, or from the dictates of ambition, and the workings of passion? Our innocence or guilt, respecting the blood which is shed, and the sorrow which is occasioned, will depend much on the answer which facts give to these inquiries. If this war on the people of France be for the purpose of dictating to them a form of government, on the hypothesis that such an extensive republic in the heart of Europe would operate as a dangerous example, it is unjust. If it be on account of some of their foolish or unjust decrees, yet, if we have not endeavored, by negotiation, to prevent the spilling of human blood, and the accumulation of taxes, it is unjust; and if, instead of this, we have spurned a concession, as though resolved on war at any rate, the injustice is increased. If also it be a war to avenge the execution of the king, or for their humbling the nobility or despoiling the priesthood, it is unjust: for who appointed us the universal judges and arbiters of nations?

" But it was necessary to the prevention of a revolution, and of anarchy in this country." So say a certain description of men. But this is not proved, nor does it appear that it can be. Perhaps it would be more conformable to their true sentiments to say, " We thought it necessary for the prevention of reformation."

Let us then examine with dispassionate seriousness the principles of the war in which we are engaged, that, if it be unjust, we may repent,

repent, and do what we legally can to wash our hands from the stain of innocent blood. Men under despotic governments may, perhaps, be silent and innocent; but Englishmen are allowed to speak. Under a free government, silence is guilt. The nation called for the war; if, after maturer thought, they find themselves deceived, and apprehend not only its impolicy, but its injustice, they are bound to signify it, or innocent blood (that of our own people, at least, supposing the blood of Frenchmen to be of no value in the eyes of the Father of all) will cry against us.

Let us farther examine whether we are acting worthy of our character as Protestants and Christians, who are enlightened into the true principles of the religion of Christ. It is *possible* that our motives and aims may be dissimilar to those who are engaged in the same quarrel; but who are they? The *dragon* and the *beast*. Most of them have long been the scourges of the earth, the curses of humanity, and their end is to perish for ever. It is *possible* to suppose that we may mean well; but what are the intentions of the associates by whose side we are fighting? To keep popery from falling, to maintain the power and influence of the clergy, and all that error and superstition by which they fasten on the minds of mankind, and circuitously support their own despotic power. But be the motives and aims of some what they may, every man's duty is to judge himself, as in the sight of God, that he be not judged; and as it is possible that that which is highly criminal may meet with the approbation of the majority of a nation, and thus great national guilt be incurred, it becomes us to examine ourselves on this important point.

Our religion teaches us, and our fathers, the reformers, were zealous in impressing its dictates, that Rome is the whore of Babylon,† the mother of harlots, and no true church of Christ; that popery is superstition and idolatry; a religion, at once at war against the kingdom of Christ and the happiness of mankind; a religion, tyrannical, blasphemous, and diabolical, in principle, and bloody in practice. Our religion teaches us that this same system of corruption and oppression, which impregnates all the governments which

† See Homilies of the Church of England, p. 159 and 283, edit. of 1766.
receive

receive it, and all the religious establishments which grow out of it, with its own enslaving and corrupt principles, shall be brought to an end worthy of its enormities; it has determined and delineated the signs for the accomplishment, and charged us to watch their appearance, and to have no alliance with the mother of harlots, that we partake not of her sins, and receive not of her plagues. If the *signs of the times* indicate the approach of these threatened judgments, our part is to stand at a distance and contemplate the progress of the awful ruin, and not rush into the conflict, to stop the uplifted arm of God's vengeance; then might be fulfilled in our favor that saying, (Ps. xci. 7, 8.) "A thousand shall fall at thy side, and ten thousand at thy right-hand, but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked." But, if we join issue with the declared supporters of the whore of Babylon, and unite with them to arrest the vengeance of Heaven, what fate have we to expect, but to share in their ruin—a ruin as dreadful as it will be extensive!

Thus, my countrymen, I have endeavored to set before you, in the best manner I am able, the *signs of the times*, and what they portend. I have endeavored to rouse your attention to the consideration of your ways, and your true interest, that you may take such measures as may be the most likely to secure us from the desolations of that storm which already shakes the greater part of Europe—a storm, if our conceptions are just, which will speedily lay in ruins all the nations which shall be found opposing the designs of God in the overthrow of that antichristian system, secular and ecclesiastical, which has so long corrupted and destroyed the earth.

As it was in the days of Noe, before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man, in the execution of the divine judgments on the wicked nations, be. Say not in your hearts then, "He delayeth his coming;" for he has forewarned us that he will come as a thief in the night, at a time when not expected. Let us therefore watch and repent. Reformations

in governments, if attainable at any tolerable price, are very desirable; but we deceive ourselves if we imagine that this will be sufficient to ensure the general peace and happiness of society. Unless the great mass of mankind are reformed and Christianized, every thing else will be insufficient. + Whilst pride, ambition, and corruption predominate; whilst meanness and servility on the one hand, and refractoriness and contempt of authority on the other, prevail; whilst the moral sense of the generality of mankind is corrupt; or, as our Lord expresses it, whilst *the light which is in them is darkness*, and irreligion and vice triumph, it is in vain to expect any great good. I own I am extremely desirous of seeing a peaceable reformation take place in the representation and in the administration of the affairs of this country, as that which might contribute much to the bettering mankind, and which alone promises any hope of escaping the calamities of a revolution, or of alleviating the other distresses which threaten us. But, if this should be accomplished, and nothing but this, I confess my expectations are not very sanguine as to the great and permanent good which would follow. As a corrupt government diffuses its corruptions through the whole mass of society, so, should a few wise and virtuous men effect a pure government, yet, if the great body of the nation remained unreformed, they would soon corrupt the best institutions, and the administration of the best government that the human intellect could devise, and nothing could still save us from the displeasure of God. Let both these reformations, therefore, go hand in hand, and let them speedily be commenced; for nothing short of instant reformation, and an instant change of

+ I cannot forbear expressing the satisfaction which I feel from the institution of Sunday schools. More honor is due to the man who projected such a scheme of improvement than to the most brilliant conquerors. Should nations become so wise as to convert a little of that money which is lavished on court sycophants, or spent in needless and unjust wars, to the purpose of maintaining, on a more extensive plan, parochial schools, which should be under the direction of the inhabitants, for the instruction of the poor gratis, we might then hope for amendment, both in the principles and condition of the most numerous and most useful part of mankind. It is a debt due to the poor, and the payment of which would enrich the payer. The money spent in one needless war would more than educate all our poor for ever!—But, alas! there are too many who think that Ignorance is the mother of other useful children besides *Devotion*.

measures, can afford us any solid hope of salvation. Did God say, respecting the profligate Jews, when the whole body politic was diseased from the head to the foot, " Shall not my soul be avenged on such a nation as this?" What have the nations, under the Christian dispensation, to expect, if, like them, they become universally diseased? Let us therefore examine ourselves and repent.

What, in a general view, is our moral character as a nation? Has our virtue, our moderation, our justice, our love of civil and religious liberty, and our attachment to the principles of Protestantism, kept pace with our advancement in the scale of nations? We are called by the name of Christ, and profess to be a *religious* people; but, do we exemplify in our practice those holy principles which we profess? Do we do justly, love mercy, and walk humbly with God; or, does infidelity and profaneness, bribery and corruption, lewdness and debauchery, pride and dissipation, pervade all ranks of men, and threaten a universal dissolution? Are the rights of conscience revered; or, is our fondness for the wine of the whore of Babylon returning, and are we to judge of the temper of the nation from the flames which bigotry kindled at Birmingham in *ninety-one*? We are a nation of professed Christians. The pastors which we approve, whether of the established church or otherwise, are they the meek and humble imitators of Him whose servants they are called? Do the generality of them seek, not filthy lucre, but the salvation of the souls of men? Are they faithful to reprove and warn; or, do they preach to us smooth things, and say, peace, peace, when there is no peace? Are they diligent in the discharge of their duties—laboring to instruct the ignorant, to reclaim the vicious, to comfort the afflicted, and to unite men in the bonds of charity; or, are they proud and worldly; diligent only after gain; idle shepherds, who care not for the flock, and who sow among mankind the seeds of contention? Do they recommend and enforce the religion which they profess by the holiness and purity, benevolence and piety, of their lives; or, are they lovers of pleasure, eating and drinking with the drunken, *whose end is destruction, whose god is their belly, and whose glory is in their shame; who mind earthly things?* (Phil. iii. 19.) Are the great body of the people content to have it thus,

thus, and moved only by what affects their worldly interest? Should this, on examination, be found to be the case, it surely calls for deep humiliation, and suggests that, without a repentance and reformation as general as sincere, some heavy calamity must burst upon us.

What Dr. Hartley (in his *Observations on Man*) wrote, fifty years ago, deserves our serious consideration. "How near" (he says, vol. 2, p. 368) "the dissolution of the present governments, generally or particularly, may be, would be great rashness to affirm. Christ will come in this sense also 'as a thief in the night.' Our duty therefore is to watch and to pray; to be faithful stewards, to give meat, and all other requisites, in due season, to those under our care; and to endeavor by these, and all other lawful means, to preserve the government, under whose protection we live, from dissolution, seeking the peace of it, and submitting to every ordinance of man for the Lord's sake. No prayers, no endeavors of this kind can fail of having some good effect, public or private, for the preservation of ourselves and others. The great dispensations of Providence are conducted by means that are either secret, or, if they appear, that are judged feeble and ineffectual. No man can tell, however private his station may be, but his fervent prayer may avail to the salvation of much people. But it is more peculiarly the duty of magistrates thus to watch over their subjects, to pray for them, and to set about the reformation of all matters civil and ecclesiastical, to the utmost of their power. Good governors may promote the welfare and continuance of a state, and wicked ones must accelerate its ruin. The sacred history affords us instances of both kinds, and they are recorded there for the admonition of kings and princes in all future times."

P. 370. "There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world. And though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetical characters belong to all. They have all left the true, pure, simple religion, and teach for doctrines the commandments of men. They are all merchants of the earth, and have set up a kingdom of this world,

" world, abounding in riches, temporal power, and external pomp.
 " They have all a dogmatizing spirit, and persecute such as do not
 " receive their own mark, and worship the image which they have
 " set up. They all neglect Christ's command of preaching the
 " gospel to all nations, and even that of going to 'the lost sheep
 " of the house of Israel;' there being innumerable multitudes in
 " all Christian countries who have never been taught to read, and
 " who are in other respects also destitute of the means of saving
 " knowledge. It is very true that the church of Rome is 'Babylon
 " the Great, and the mother of harlots,' and of the 'abominations
 " of the earth.' But all the rest have copied her example, more
 " or less. They have all received money, like Gehazi; and there-
 " fore the leprosy of Naaman will cleave to them, and to their
 " seed for ever. And this impurity may be considered not only
 " as justifying the application of the prophecies to all the Chris-
 " tian churches, but as a natural cause for their downfall. The
 " corrupt governors of the several churches will ever oppose
 " the true gospel, and in so doing will bring ruin upon them-
 " selves."

P. 375. " As the downfall of the Jewish state under Titus was
 " the occasion of the publication of the gospel to us Gentiles,
 " so our downfall may contribute to the restoration of the Jews, and
 " both together bring on the final publication and prevalence of
 " the true religion. Thus the type and the thing typified will
 " coincide. The first fruits and the lump are made holy toge-
 " ther."

P. 377. " The downfall of the civil and ecclesiastical powers
 " must both be attended with such public calamities as will make
 " men serious, and also drive them from the countries of Christ-
 " hood into the remote parts of the world, particularly into the
 " East and West Indies, whither consequently they will carry
 " their religion, now purified from errors and superstitions."

P. 450. " That worldly-mindedness, and neglect of duty in the
 " clergy, must hasten our ruin, cannot be doubted. These are
 " the 'salt of the earth,' and the 'light of the world.' If they
 " lose their favor, the whole nation, where this happens, will be

" converted into one putrid mass. If their light become darkness, the whole body politic must be dark also. The degeneracy of the court of Rome, and secular bishops abroad, are too notorious to be mentioned. They almost cease to give offence, as they scarce pretend to any function or authority besides what is temporal. Yet still there is great mockery of God in their external pomp, and profanation of sacred titles, which, sooner or later, will bring down vengeance upon them. And as the court of Rome has been at the head of the great apostacy and corruption of the Christian church, and seems evidently marked out in various places of the scriptures, the severest judgments are probably reserved for her. But I rather choose to speak to what falls under the observation of all serious attentive persons in this kingdom. The superior clergy are, in general, ambitious, and eager in the pursuit of riches; flatterers of the great, and subservient to party interest; negligent of their own immediate charges, and also of the inferior clergy, and their immediate charges. The inferior clergy imitate their superiors, and in general take little more care of their parishes than barely what is necessary to avoid the censure of the law. And the clergy of all ranks are, in general, either ignorant, or, if they do apply, it is rather to profane learning, to philosophical or political matters, than to the study of the scriptures, of the Oriental languages, of the fathers and ecclesiastical authors, and of the writings of devout men in different ages of the church. I say this is in general the case; i. e. far the greater part of the clergy of all ranks in this kingdom are of this kind. But there are some of a quite different character; men eminent for piety, sacred learning, and the faithful discharge of their duty, and who, it is not to be doubted, mourn in secret for the crying sins of this and other nations. The clergy, in general, are also far more free from open and gross vices, than any other denomination of men amongst us, physicians, lawyers, merchants, soldiers, &c. However, this may be otherwise hereafter. For it is said, that in some foreign countries the superior clergy, in others the inferior, are as corrupt and abandoned, or more so, than any other order of men. The clergy in this kingdom seem to be what we might expect from the mixture of good and bad influences that affect them. But, then, if we make this candid allowance for them,

" we

" we must also make it for persons in the high ranks of life, for
 " their infidelity, lewdness, and sordid self-interest. And though
 " it becomes an humble, charitable, and impartial man, to make all
 " these allowances, yet he cannot but see that the judgments of
 " God are ready to fall upon us all for these things, and that they
 " may fall first, and with the greatest weight, upon those who,
 " having the highest office committed to them in the spiritual
 " kingdom of Christ, neglect it, and are become mere 'merchants
 " of the earth,' and 'shepherds that feed themselves, and not their
 " flocks.'

P. 453. " Let me intreat all parties, as a sincere friend and lover
 " of all, not to be offended with the great, perhaps unjustifiable
 " freedom, which I have used, but to lay to heart the charges
 " here brought, to examine how far they are true, and reform
 " wherever they are found to be so."

P. 455. " These are my real and earnest sentiments upon these
 " points. It would be great rashness to fix a time for the breaking
 " up of the storm that hangs over our heads, as it is blindness
 " and infatuation not to see it, nor to be aware that it may break.
 " And yet this infatuation has always attended all falling states.
 " The kingdoms of Judah and Israel, which are the types of all
 " the rest, were thus infatuated. It may be that the prophecies
 " concerning Edom, Moab, Ammon, Tyre, Egypt, &c. will be
 " come applicable to particular kingdoms before their fall, and
 " warn the good to flee out of them. And Christendom in general
 " seems ready to assume to itself the place and lot of the
 " Jews, after they had rejected their Messiah, the Saviour of the
 " world. Let no one deceive himself or others. The present
 " circumstances of the world are extraordinary and critical, beyond
 " what has ever yet happened. If we refuse to let Christ
 " reign over us, as our Redeemer and Saviour, we must be slain before
 " his face, as enemies, at his second coming."†

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† Whilſt I would beseech the enemies of reformation to beware that they do not by their violence and obstinacy bring desolation and ruin on their country, I would also beg leave to recommend what the Doctor says at p. 369, as deserving the attention of all those lovers of liberty, and those advocates for reform, who

I am well aware that there are many who will turn, not only my sentiments, but these kindred ones of this great and good man, into ridicule, and that more still will make light of them: for it is in all our hearts to say, "All things continue as they were from the beginning of the creation; the evil will not come in our days."—Ah! ye deluded men! though "the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," yet the day of his vengeance will come "as a thief in the night:"—"For when they shall say, Peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." It will be sudden and irresistible. It will be as a torrent that no power or wisdom of man will be able to stay or divert from its course. "Awake, then, ye sleepers, and call upon God. Rend your hearts, and not your garments, and turn unto the Lord. It may be that ye shall be hid in the day of his fierce anger."—Read attentively the twenty-fourth, and three following chapters, of Isaiah.

"Does the angel swear by Him that liveth for ever and ever that delay shall be no longer? "Prepare to meet your God." Ye corrupters of the holy and benevolent religion of Jesus, and ye oppressors of mankind; ye men of blood; ye proud blasphemers, and ye persecutors of the servants of God, prepare for the day of reckoning; for behold, "The whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain,

who, left, by aiming at too much, the remedy should be worse than the disease, would wish, with zeal for the security of our liberties, to unite prudence. "All bodies politic seem, like the body natural, to tend to destruction and dissolution, as is here affirmed, through vices public and private, and to be respiteed, for certain intervals, by partial, imperfect reformations. There is no complete or continued series of public happiness on one hand, no utter misery on the other; for the dissolution of the body politic is to be considered as its death. It seems as romantic, therefore, for any one to project the scheme of a perfect government in this imperfect state, as to be in pursuit of a universal remedy, a remedy which should cure all distempers, and prolong human life beyond limit. And yet, as temperance, labor, and medicines, in some cases, are of great use in preserving and restoring health, and prolonging life, so, industry, justice, and all other virtues, public and private, have an analogous effect in respect of the body politic."

upon

upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In the latter day ye shall consider it." (Jer. xxx. 23, 24.) Ye who worship the mammon of unrighteousness, and sacrifice nations for gain; who have carried desolation to the utmost bounds of the earth, and, having enslaved mankind for filthy lucre, are ingenious to invent apologies for your enormous crimes; *Prepare to meet your God.* " Go to now, ye rich men, weep and howl for your miseries which shall come upon you.—Behold, the hire of your laborers, which is of you kept back, crieth against you." O Tyrus, the mart of nations! thou hast said, I am of perfect beauty; I am God; I sit in the seat of God, in the midst of the seas. Thy rowers have brought thee into great waters. In the time (if thou repentest not) when thou shalt be broken by the seas in the depth of the waters, thy merchandize, and all thy company, in the midst of thee, shall fall."

Ye dozing watchmen of our Israel, who talk to the people of the follies of enthusiasm, till their faith in the Divine predictions which was intended to have been a guard to their hearts against the surfeiting cares of the world, and to keep them vigilant, has lost all its power, and they are lulled into a security from which nothing can rouse them short of the voice of that trumpet which will rend the heavens and the earth.—Sleep on, and take you, rest,—But at midnight ye shall hear a great cry made—" Behold, the Bridegroom cometh, go ye out to meet him." Ye hireling shepherds, especially, who have converted the religion of Christ into a system of worldly traffic; who live in pleasure, and, having fed yourselves with the fat, and clothed you with the wool, abuse, instead of feeding, the flock; *Prepare to meet your God;* for the time of his judgments shall be no longer delayed, but they who have beaten their fellow-servants, and ate and drank with the drunken, he will cut them asunder, and appoint them their portion with the hypocrites.

Let men of all descriptions and characters (revolving in their minds the *signs of the times*) hear the awful declaration of the angel, and take warning. The sins of the great whore who sitteth

on many waters, and of the nations who have been drunk with the wine of the wrath of her fornications, are come into remembrance. Come out of her, therefore, ye Protestants, and all that fear God, that ye be not partakers of her sins, and receive not of her plagues.

To you who obey God, and have never been either the patrons or agents of oppression, persecution, and bloodshed, may be applied the words of our Saviour; “ There shall not an hair of your head perish. In your patience possess ye your souls.” Even though that spirit, which in former times filled all lands with violence, should again be let loose, and ye should be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you should die under your sufferings, yet in your patience possess your souls, ye shall not ultimately be losers; the season is short, and your reward is sure; and whilst the name of the wicked shall rot, yours shall be had in everlasting remembrance.—Let the virtuous and good exemplify their principles by following after the things which make for peace; let them with calmness contemplate the awful scene as it opens; for though it may exhibit such events and troubles as have never been since there was a nation, yet they will be salutary; general affliction will produce general seriousness, and the end will be universal reformation and universal peace. But that we may exercise this patience, and possess this calmness of mind, it is necessary, not only to have our hearts deeply impressed with a sense of the over-ruling providence of God, but to possess a prevailing hope as to the issue. These cannot be attained without an extraordinary cultivation of piety, and an intimate acquaintance with the word of God. Let us then stir up ourselves to the exercise of a diligence which may be somewhat proportioned to the importance of that which we are taught to look for. Thus may we hope to be prepared for every event, whether to mourn or to rejoice, to live or to die.

What my readers may think of the agreement of events with prophecy, or how they may be affected at the prospect in general, or at the situation and prospects of this country in particular, I cannot tell; I know that the inattentive Christian, as well as the cold Sceptic, will esteem it the illusion of a heated brain, but I am
free

free to acknowledge that the *signs of the times* present to my mind a thousand images of horror, and afflict me with the extremest anguish, for the part which my country is acting. Whilst I contemplate the scene which Europe now presents, (a scene which blackens as it expands) and observe the exact conformity of the several parts already disclosed, with the pattern which Inspiration has drawn, I anticipate the future, and seem to feel nothing but earthquakes, to hear nothing but thunders, to see nothing but slaughter; and I weep for the calamities of my fellow-creatures.—For the glimpse of one pleasant prospect we must stretch our eyes to years to come.—Oh, my country! how am I pained at the apprehension of thy fate! Thou mightest have dwelt in peace, and even turned to thine own advantage the madness of other nations:—but thou hast been deceived, and chosen war; thou hast committed thyself to the horrors of a tempest which threatens to lay in ruins all that is found within the circle of its rage!—“Is there no balm in Gilead?”—Are there no means left for the salvation of my country?—“Is there no physician there?”—Is there not one wise and patriotic statesman who loves his country, who loves truth and right more than gain, and who may be able to conduct a retreat, and heal our wounds?—Must we stand or fall with antichrist, and make the fate of papal despots our own?—Has that warning no longer any validity; “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?”————O thou Father of mercies, and Disposer of all events, touch the hearts of the rulers of the earth, and let a ray from Thee enlighten their minds! Look with pity on the bleeding nations!—Speedily accomplish thy promises, and reveal thy mercy!

